The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] “The Church of the Living God, the Pillar and Ground of the Truth.” [VOLUME XXIII, NO. 15.—WHOLE NUMBER 1160.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JUNE 11, 1853. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church......at 9 A. M. and 3 P. M.
St. Luke's Church...... 7 " 5 "
Church of the Nativity...... 9 A. M.
Church of the Annunciation...... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration...... ¼ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn...... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

For The Churchman.

HYMN OF THE EXILE CELT.

BY GEORGE A. CROOKE, A. M.

I fly from yonder Emerald Isle,
Where softly smiles the sunny Spring,
Where oft I've strayed and gazed, the while,
At happy birds on airy wing.
No storm the bloom of Spring restrains,
Mild Autumn hastes her ripening,
And velvet lawns extend their plains,
And mountain floods their waters fling
Down craggy cliffs, which seem to be
The portals to eternity.

But not for me this beauteous scene,
And not for me the throstle's song;
And not for me yon verdant green—
Such now to me may not belong.
The sails are filled—the vessel cleaves
The billowy heights which round her throng,
Those scenes of misery she leaves,
Which I have witnessed, but too long.
A brighter day I wish for thee,
Thou land of my nativity!

The swallow builds a nest—a home—
And yet when suns more feebly burn,
She wanders o'er the wild, wide foam,
But to that nest she will return.
My thoughts on joyous wing are borne,
And like the bird, o'er th' ocean fly,
Like her, perchance, I may return,
But, unlike her, no home have I.
Lord Jesu Christ! enable me
A home in heaven to gain with Thee.

CONVOCATION OF YORK.

Last week we made some notice touching the approaching Convocation of the province of York. That body, it may be remembered, stood adjourned for a second session to Wednesday, the 18th of May. Pursuant to the adjournment, the members re-assembled in considerable numbers, though many, who were present on the 5th of November, were prevented from attending. Since the adjournment, a correspondence has been going on between the Archbishop and Archdeacon Thorp, touching the prayer of the majority to proceed to the discussion of petitions and other matters, which, by the Archbishop's direction were reserved for future consideration. At length, a memorial, signed by Archdeacons Thorp and Wilberforce, and Canons Slade, Trevor, Dodgson, and Wray, and divers others, was presented to the Archbishop, setting forth their reasons and authorities, and praying that the Lower House might be allowed to meet, elect a Prolocutor, and present an address to the Queen. To this memorial, the Archbishop replied under date May 11th, declining the request. The material points of his letter are as follows:

> I frankly own that in my opinion much obscurity exists with regard to the constitution of Convocation, and as to its powers when assembled. Nor am I prepared to define, with the certainty which should belong to such a subject, the right to elect and to be elected. That difficulty presses the more strongly on my mind by reason of the great changes recently made in the Church in the province of York, while no reference appears to have been made to the effect which those changes might produce on Convocation. Again, when I turn my attention to another part of this memorial—the presentation of an address to the Queen, a measure which in itself may be not only harmless, but becoming—I find it impossible to rest with any security on the precedent adduced, the presentation of an address in the time of Archbishop Sharpe. For, in truth, Convocation did not assemble on that occasion, though certain forms of summons may have been used. There was not, there could not be, any discussion, nor any meeting of the members. The address, ready drawn, was sent from London by the Archbishop; it was read, signed, and sealed in the presence only of two canons residentiary the day next after its receipt, and of the nominal summons to the prelates, proctors, and clergy. No reliance, therefore, can be placed on that address as a precedent. And, after the best consideration I can bestow on the subject, I have come to the conclusion that I must adhere to the course which I have already followed, and to the usage which has prevailed for about 200 years. Until it shall be settled by competent authority who, by law, shall constitute the Convocation of the province, and what duties the Convocation may lawfully discharge, a strict adherance to ancient usage appears to me most consonant with prudence.
>
> I regret that any difference of opinion between myself and my reverend brethren, the memorialists, should exist. But it is some consolation to reflect that it is only such a difference as may honestly and fairly prevail between parties equally anxious to reach the same great end, the peace and welfare of the Church.

It was understood, however, on Tuesday, that the practice complained of last year, and which had undergone such canvassing in the House of Lords, would not be repeated, but that a meeting would take place, and a further prorogation be ordered. The Archbishop, not expecting to be present, had appointed Canons Dixon and Johnstone to act as his Commissioners On Wednesday morning, several of the members were at the Minster service in their gowns and hoods, the Canons of the cathedral being in surplices. After service, they went in procession to the Chapter-house, where a select number of clergy and laity were assembled. The *Evening Journal* gives the following report of what then and there occurred:

Mr. Commissioner Dixon inquired of the Registrar if any writ had been received from her Majesty authorizing the Convocation to proceed to business.

The Registrar replied in the negative.

The Secretary: Then read the adjournment.

Archdeacon Thorp advanced to the table, and said he was requested by a number of the clergy to offer their humble desire to be permitted to elect a Prolocutor, and consider of an address to the Queen; and if that were not allowed, they hoped the application which he presented in writing might be placed on the records.

Commissioner Dixon, after consulting the Secretary, said there was no objection to receiving the paper, but the application had been refused by the Archbishop.

The Secretary again motioned the Commissioner to read the adjournment.

The Rev. Canon Trevor said he had a question——

The Secretary: It cannot be heard.

Commissioner Dixon (peremptorily): Have you a petition to present?

Canon Trevor: I wish to ask a question respecting a petition which I have already presented.

The Secretary: You must not allow it.

Commissioner Dixon: I will listen to no argument.

Canon Trevor: I do not wish to enter into any argument or debate, but only to put a question for the commissioner's reply.

The Secretary: No, no; don't allow it.

Commissioner Dixon: I will answer no question.

Canon Trevor: It is a simple inquiry——

The Secretary: Order, order, read (pushing the book to the Commissioner).

Commissioner Dixon (interrupting the reverend Canon with marked rudeness) exclaimed, “In the name of God, amen!” and proceeded to read in an excited manner the following schedule, parts of which were received with derisive laughter by the bystanders:

“In the name of God, amen. We, William Henry Dixon, clerk, M.A., and Charles Johnstone, clerk, M.A., canons residentiary of the cathedral and metropolitical church of St. Peter, of York, two of the commissioners appointed by the Rt. Rev. Father Thomas, by Divine Providence Lord Archbishop of York, President of the Synod or Convocation of the prelates and clergy of the whole province of York, lawfully authorized rightly and duly proceeding, do pronounce all and singular persons contumacious who are obliged to appear and have no way appeared in this Synod or Convocation; and in penalty of such their contumacy [laughter], we decree to proceed further in this holy Synod or Convocation their absence or contumacy in any wise notwithstanding [laughter]. But we reserve the penalty of such their contumacy to and until the 28th day of September next ensuing, between the hours of eight and twelve in the forenoon of the same day (if occasion require); and we continue and prorogue the said Synod or Convocation to and until the same day or any other day betwixt this and that day (if there shall be occasion), admonishing all and singular persons now present, whom by this writing we do admonish, here again to appear [a laugh], in this Synod or Convocation, to proceed and attend the proceedings therein, as the nature and quality thereof require.”

At the words “we decree to proceed further in this Holy Synod,” the Commissioner's voice faltered so as to be nearly inaudible, and a gentleman near the table, said to be a barrister and magistrate for the county, exclaimed, “If this is not a mockery, what is?” We heard murmurs also, demanding if this was the way to preserve the Church; but the members of Convocation stood in respectful silence, while a serious concern was manifested on the countenances of not a few. At the conclusion of the schedule, Commissioner Dixon, in a loud voice, commanded the officers of the chapter to attend him to the vestry, and departed, having succeeded in reviving much of the painful impression created by the same dignitary's demeanor in 1847, the recollection of which had been almost obliterated by the more courteous line adopted last November.

At their termination, Archdeacon Thorp and the proctors who acted with him repaired to a neighboring office, where they continued in deliberation for nearly an hour.

We understand an address to the Queen was agreed upon, and signed, and that it is to be circulated for the signatures of absent members.

Upon this most extraordinary proceeding,—a proceeding which blends in singular perfection the ridiculous and the detestable,—the *Evening Journal* makes the following reflections:

The proceedings of the York Convocation, which we reported yesterday, will be studied with something more than interest. It may be necessary, for the information of mere bystanders, to say that, as the Church of England consists of two Provinces, its synodical constitution is divided into the two provincial Councils or Convocations of York and Canterbury. That Canterbury should have outgrown York in influence and authority is only what might have been expected; yet the Northern and Southern provinces have ever continued distinct. Most precise and special citations are always issued to the two Archbishops; and thus the independence of York is clearly admitted and provided for. As the Northern clergy show, in their recent memorial, precedents of considerable value—late precedents, moreover—prove that York has preserved its synodical vitality, and has retained the forms, and, with these, the spirit, of its ecclesiastical constitution. It is not to be denied that, in the sleep which has long suspended all real synodical action in the Church of England, York has formed no exception to the compulsory inactivity of the other province. As soon, however, as an awakening began, York shared in the movement. At the very period of the death of the late Archbishop, measures had been taken for the Northern Convocation to proceed to business; and it became, therefore, a matter of considerable interest to see how his successor would treat the general desire expressed by the York clergy to relieve themselves from the scandal, odium, and mockery, attached to a mock Synod—a Synod praying for Divine aid in its deliberations, and then resolutely refusing to deliberate.

On the assembling of the new Convocation, in February, 1852, Archbishop Musgrave appointed as his Commissioners two of the canons who, if we remember right, felt it to be their duty to lock the Chapter-house doors in the face of the proctors, who had been duly elected, and who had signified their intention to attend. On a subsequent occasion, last autumn, the Archbishop required certain petitions and schedules addressed to Convocation to be forwarded to him personally, as though he were determined to ignore the existence of the Synod. The reader may recollect certain questions put in the House of Lords by Lord Redesdale in May last, on the subject of the barring out of Convocation performed at York in the previous February; and the Archbishop's defense may possibly not have altogether escaped general remembrance. It amounted in substance to this—that he, Archbishop Musgrave, after wading through the records and precedents of two centuries—that is, wading through them with the assistance, or rather in the person, of a “learned friend” and an “accomplished antiquary”—could not discover that any Archbishop of York had of late years attended Convocation; and he, therefore, would not attend. Moreover, he had not discovered that the York Convocation had performed any recent canonical acts; and therefore, he, the Archbishop, relying on usage, practice, and precedent, had given orders that nothing should be done—though, perhaps, the locking the doors was a mistake.

The York clergy were not quite satisfied with this view of archiepiscopal and procuratorial duties, nor did they admit the decency of slamming the door in the face of clergymen who had pledged their presence on the occasion. So, on the adjournment from November last to this present May, they took steps to prevent, as far as they could, the recurrence of this scandalous absurdity; but with no better results. The Archbishop, from Belgrave-square, assures “dear Mr. Archdeacon” that he thinks him and his co-proctors a pestilent set of unreasonable people—he falls back on his old ground—and, as before, the Convocation is, on Wednesday last, dismissed more summarily than courteously.

But the Archbishop's reasons for this course deserve some renewed notice. They are curious as specimens of logic. “Much obscurity,” he says, “exists as to the constitution of Convocation.” Here, we think, the Archbishop would have done better to avoid giving his dictum in such general terms. A thing may be obscure to Dr. Musgrave, and yet, like the constitution of Convocation, it may be quite plain to every other educated person in the kingdom. “Nor,” he adds, “am I prepared to define, with the certainty which should belong to such a subject, the right to elect and to be elected.” We may be pardoned for hinting that he was never asked to do so. The House of Lords settles its own privileges—so does the House of Commons. Neither of those assemblies asks, nor cares, whether its Speaker is prepared to define its constitution. And so it is with Convocation—it can settle questions of privilege *non obstante* its President's knowledge or ignorance. Again, the Archbishop cannot permit the precedent of the Address voted to the Queen in Archbishop Sharpe's time to stand for anything, because the said Address was prepared by Sharpe himself. Common minds might infer from such a precedent that Dr. Musgrave might as well have tried his hand at an Address, if he was determined to be guided by Sharpe. And further, the Archbishop announces his principle and resolution for the future:—“Until it shall be settled by competent authority who, by law, shall constitute the Convocation of the province, and what duties the Convocation may lawfully discharge, a strict adherence to ancient usage appears to me most consonant with prudence.”

But his Grace must pardon us if we plead on behalf of common sense. Convocation itself is the lawful authority to settle who are, or who are not, its members. Archbishop Musgrave affects to await the decision of the Courts—he only takes care that the only Court which has jurisdiction in this matter shall never sit. He is a great traditionist—quite a precedent hunter; he will do nothing but what he has authority for. He appeals at every point to his “accomplished antiquary.” May we ask, however, why the researches of his Grace and the “accomplished antiquary” ascend no higher than the formidable “about 200 years”? How is it that no usage a little more ancient is appealed to? We all know that, in the Province of Canterbury, Convocation has not, till recently, met for a good many years; but this fact was not, even by Archbishop Summer, appealed to as a conclusive and everlasting reason against its action. A man is for six weeks sick of a fever, and when, in an advanced stage of convalescence, he asks for his dinner, what would he think if the physician replied, “A usage has prevailed for many weeks that you eat no dinner—I must adhere to that course—no dinner for the future.” The Archbishop of York is, we thankfully believe, the only clergyman in his province who would venture seriously to appeal to the precedent, usage, and authority of the year 1753, as settling the action of the Church of England, not only for the year 1853, but forever.

Has the Archbishop weighed the consequences of his reference to precedent? The fact is, precedent—and that, too, not negative but positive—is against him. We appeal from his Grace's antiquarian investigations, and those of his “learned friend,” to certain proceedings of no more distant date than last November and the present Spring, which took place here in London. Our appeal is from the dead Church to the living Church—from the alleged somnolency of the York Chapter-house for the last century, to the active vitality of the Jerusalem Chamber. We oppose his Grace's doubts with the notorious facts of the last six months. Dr. Musgrave may see “much obscurity with regard to the constitution of Convocation, and as to its powers when assembled”; but we refer him to his brethren of Canterbury, and to our own columns. He will there find marvelous light thrown upon his “obscurity,” and a considerable amount of facts which will well reward his patient investigations. After some research, he may discover that the sister Convocation is now, through its Committees, in actual session. What Dr. Musgrave has to show—and is he prepared for the task?—is that there is some fundamental and constitutional difference between the Convocations of York and Canterbury; and that it is morally, ecclesiastically, and physically impossible to achieve in York, in the month of May, what, with the assent of every authority in Church and State, was actually done in London in the month of November. This is the task to which his Grace will have to address himself; and doubtless, as on a former occasion, the House of Lords, if not the Courts of law, will afford him an opportunity for the requisite explanation.

It is really humiliating to refer to the subordinates who represented his Grace on this melancholy occasion. Canon Dixon, the Archbishop's “accomplished antiquary,” and the Secretary, one Mr. Thiselton, seem to think that a cause can be carried by boorish rudeness and insufferable vulgarity. For ourselves, and for all friends of the synodical movement, we can only say that, were it not for the unhappy consequences entailed upon the parties concerned, we should positively welcome a few more such scenes as that enacted on Wednesday last in the York Chapter-house. When our opponents openly proclaim, “We will have no argument”—“we will answer no questions”—every one knows which side is in the right, and which will be eventually successful. Of course, we cannot exactly tell how things are north of the Humber; but so far as regards not only Church matters, but all public affairs, public opinion—at least in the province of Canterbury—has settled that civility and common decency of conduct are required from all officials in the transaction of the most ordinary business. We regret that Messrs. Dixon and Thiselton have not only egregiously violated all that was becoming to the character of gentlemen, but that by their offensive behavior, they have brought scandal on the Church whose officials they are, besides very seriously compromising the position of the Rt. Rev. personage whom they represented on this occasion.

* * *

True is it nature hides
Her treasures less and less. Man now presides
In power, where once he trembled in his weakness;
Science advances with gigantic strides;
But are we aught enriched in love and meekness?
Aught dost thou see, bright Star! of pure and wise
More than in humbler times graced human story:
That makes our hearts more apt to sympathize
With heaven, our souls more fit for future glory,
When earth shall vanish from our closing eyes,
Ere we lie down in our last dormitory?

—Wordsworth.

* * *

From the Gospel Messenger.

WINGED SEEDS.

An old gentleman, a New England farmer, some twenty or thirty years ago, cultivated and rejoiced in a charming clover lot, stretching along the road some distance from his very door, and which, from its richness and beauty, he delighted to call his “creampot.” Not a thistle—such had been his assiduous culture of this choice field—or a burdock defiled its purity.

Now, it chanced that, though the old man was one of the peaceablest and most honest of old men, he yet had incurred the fierce displeasure of a youngster in the neighborhood, who determined to do him some mischief and to be revenged. One morning in the autumn, accordingly, as the old gentleman was engaged about the barn-yard, his attention was fixed by a strange and most vexatious sight—a man on horseback, wearing a coat with huge pockets, was galloping steadily along to the windward of his “creampot,” and flinging from his well-stored pockets, upon the unconscious wind, handfuls of thistle-down—“winged seeds,” good Mr. Editor—to settle in that sweet green clover-field, and undo the work of years of toil and care.

It seemed too devilish at first, to be the work of a mere mortal; and tears came to the old man's eyes. Then indignation carried him away in a burst of bitter anger, and he said what may be pardoned for the weight of the provocation—“Young man, it is well for you that human laws protect you, for I am sure the law of God has no protection for such as you.”

Well, he was very angry, and good reason. But the story has its moral.

Some gentlemen, who seem to have no fields of their own to care for, and who may very properly be called our “New Tractarians,” are out about these days on horseback, everywhere caring for their neighbors' well-tilled fields, their capacious pockets well-crammed with their “new Tractarian” literature of suspicion; and mighty skilful in discovering the windward-side of a quiet parish, where some patient pastor is rejoicing over the fruits of years of *clearing* and *grubbing*, and ploughing and fencing, and weeding and fertilizing toil. They seem to clap their hands in a sort of ecstacy, because the winged thistle-seeds they have scattered, settling on all sides in the pastor's creampot, have roused his indignation and wrung his heart with sorrow, *not* for *himself*, but for those whose faith is shaken, whose growth in holiness is arrested, whose love and confidence to God and man are undermined, by the stealthy whispers of unknown strangers, as they point the finger of suspicion and distrust at their spiritual guides, and write the charge of *poison* over those fountains whence they have been used to draw the supplies of their spiritual life. The boast is, “the shot has told—the advocates of these semi-Romish sentiments are touched upon a vital spot!”

Too true! good brother; but let God judge who shall answer for the life that is thus invaded!

Good Mr. Editor, from one of these “winged-seeds,” entitled “The High Church Theory,” let me give you a precious extract and a comment, and so turn to my work again.

I pray you will print this extract in good fair type.

THE HIGH CHURCH THEORY OF BAPTISM.

> The Tractarian, and so far forth the High Church system of theology, is purely a sacramental system. It trains up our children and youth, it teaches our young men and maidens that in *Baptism* the great work of the soul's regeneration is effected. It repudiates those mental and spiritual emotions, that anxiety and sorrow, which in a greater or less degree, according to God's providence, *always accompany the new birth of the soul.* It would lead to the belief that if baptism is properly administered, the subject of it placing no mental bar to its efficacy, if it is followed by confirmation, and the reception of the Lord's Supper, if there is a proper regard for the external demand of the Church, and withal a moral life, the great work in the soul of the sinner has been commenced, and is properly progressing; the results of which must inevitably be a mere outward religion, and must fill our churches with a class of members who have the form of godliness, but know nothing of the power thereof in their hearts and souls.
>
> This theory has been the root of that long controversy which has so sadly disturbed the peace of our Church. It is because these views have been so pressed, so insisted upon, so made the test of churchmanship, the test of loyalty to her formularies, the test of fitness for ordination to the ministry, that the friends of evangelical truth have been compelled to resist their farther progress, and exert themselves to awaken the Church to a sense of danger, and to arouse her to a sense of duty.

Thanks to the unknown author of this bold, explicit statement of *the issue*.

There are, then, two systems. Both profess to have to do with “the soul of the sinner,” and the “great work in the soul.” Both teach that this great work has a beginning and a progress; a *birth* and a *growth*. The one insists that this *beginning*, this *birth*, is *always* accompanied by *conscious* mental and spiritual emotions; by peculiar inward feelings of “anxiety and sorrow,” of which he who is exercised by them *can give an account*—can “tell an experience;” and, of course then, can tell the *time* of that “experience.” Till this happens, and the sinner can tell of it, the new birth has *not* taken place, the “great work has not *begun*.”

Every reader can understand this. He knows where it comes from, and what it means, and how it works. Most of *your* readers have seen the beginning, and middle, and end of the Revival System, of which it is the cornerstone; the doubts, and fears, and despairs, and spiritual death, or the bold conceit and confidence of heaven, that follow in its train.

I am glad to have so frank an avowal of it on the part of those who call all who repudiate it, Romanists. Print it distinctly. It abolishes the catechism, and touches the hopes of all Christ's lambs in a “vital point.” For infant baptism (witness Noel's career and its end), it leaves no place. “I heartily thank our Heavenly Father that He hath called me unto this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end. These blessed words, and the joy they spring from in child and parent, are the “vital spot” which the “evangelical portion of the Church” (which this New Tractarian claims to speak for) assault by what they call their Gospel.

Reader, let me appeal to you, and ask, if ever, from High Church pastor, you heard of a repudiation—or to drop big words and speak plainly—if ever you heard a High Churchman speak against, or fail to awaken and excite, as far as he was able, “mental and spiritual emotions,” “anxiety and sorrow,” such as belong not to “new birth,” but to all conversion, all humility, all mastery over sin in the soul; all cherishing of God's gracious promised work of holiness in the soul; such as breathe throughout the Church's prayer; and teach you that the *daily, hourly* “sacrifice of God, is a broken and contrite spirit?”

Stand firm in what most faithfully the Church has taught you, that your new-birth and that of your unconscious infants, was a secret, sacramental, hidden thing, transacted in the stillness of the Holy Spirit's creative energy, in which all your powers were passive, and could presume to have *no share* (praise God for it), but that your “receiving with meekness the ingrafted word,” your returning from the error of your ways, your fight and battle with corruption within, and temptation without, and your growth in grace—these are the “experiences” which, though you need not “tell of,” you are to prize and to rejoice in—not with *mis*givings whether you were ever “regenerated,” but with trembling *thanks*givings that you surely were; and in the spirit of that prayer of the baptized penitent. “O God make clean our hearts within us, *and take not* thy Holy Spirit *from* us!”

Bear witness to the fidelity of High Church pastors, that they have *never* taught you that “the High Church system of theology is *purely* sacramental.” Oh! as you hope for salvation, stand by those who have prayed, and watched, and suffered for your souls, and vindicate them from such wanton injury. They dared not to disparage the *institutions* of the Gospel, and send you to “anxious seats,” or meetings to “tell experience,” and “groves” or “camps” in search of “sacramental” blessings; the “one baptism for the remission of sins;” the Holy Feast, in which, “to your great and endless comfort,” you were to obtain “remission of your sins, and all other benefits of Christ's passion.” They *did* teach you a “sacramental” Gospel—but not a Gospel *purely* sacramental.

Witness their faithful unfolding of all Christian doctrines, their analysis of Christian experience, their skill in opening to you the secrets of your own bosoms, where the mighty Spirit of God (whose infinite “fellowship” you have by sacraments) is prompting and enabling you *not* to compass your own “new-birth,” but to carry on the triumph and the perfecting of His grace in you.

And because if there be sacraments there must be ministers, and if ministers ordainers, and if ordainers authority, and if authority then an undying Church to give it,—bear them witness,—these High Church pastors—that they have included *all this* in the “sacramental theory,” and mark, that in giving up that theory all this must be given up along with it; and learn by this token the origin and the tendency of all the theories called evangelical, which hold in such horror “the sacramental theory.” But *never* allow that you were ever taught a “*purely* sacramental theory,” or ever taught to repudiate “those mental and spiritual emotions,” which, prompted by the Holy Spirit dwelling in you, find utterance in liturgies, and litanies and collects, in psalms and in spiritual songs, throughout the Church's blessed worship. But bear them witness also, that they have taught you that “*the power of godliness*” is the *spirit of obedience*, not the “telling of experiences,” and that “whoso looketh into the perfect law of liberty, and continueth therein, being a doer of the work, *this man shall be blessed*.”

“This theory has been the root of that long controversy,” &c.

It is a comfort that its opposers come to know this, and to state so distinctly what the *opposite* theory is which assails it, namely, the “revival theory,” whose characteristics and whose history are too well known to need description.

It is a comfort to know, too, that the High Church theory which cleaves to institutions, and to sacraments *among* them, is daily, hourly gaining ground and favor, within and without the Church; that it is so distinctly understood to be *a sacramental* theory; and that tracts such as this I have been writing of, like the deep shading of some fair picture (in their bold avowal of a theory which disparages Christ's sacraments, and by consequence sinks the office and blessedness of His Church) only seem to bring out the outlines and proportions and fair colors of that which so disturbs them, in more distinct and attractive beauty.

J.

* * *

HOME.

I knew my father's chimney top,
Though nearer to my heart than eye,
And watched the blue smoke reeking up
Between me and the winter sky.

Wayworn I traced the homeward track
My wayward youth had left with joy;
Unchanged in soul I wandered back,
A man in years, in heart a boy.

I thought upon its cheerful hearth,
And cheerful hearts' untainted glee,
And felt, of all I'd seen on earth,
This was the dearest spot to me.

—William Croswell.

RELIGION IN THE EIGHTEENTH CENTURY.

The gradual decay of Religion and of Catholic feeling is not, therefore, to be attributed to the operation of positive evil acting directly on the masses of the eighteenth century; its true cause was the dereliction of duty on the part of the Church itself, the carelessness of its ministers, the neglect of its guardians, and treason of its soldiers. As Divine Providence not unfrequently is found pursuing its benignant course through the instrumentality of worldly men and worldly schemes, so here we find the power of evil compassing his aims and purposes through the intervention and by the involuntary and unwitting aid, of the sworn enemies of his empire.

The first and grand feature of the Church's betrayal of its mission during this age, both in England, and on the Continent, was the worldliness which everywhere characterized it. It was the same base pursuit of the things of this world which had prompted the sale of indulgences, which now operated in a different manner on the divided Churches of the West, in this age. In England it exhibited itself in the truckling and time-serving which were universally practiced in order to court and cajole those in power; in the great and glaring abuses of pluralism and non-residence which were now legalized and permitted; and in the trading in the offices of the Church, which was now a regular and recognized traffic. Directly, these things operated to alienate men's minds and affections from a system so corrupt, and from a Church subject and subjecting itself to such abuses; indirectly, they induced that system of hireling curates—the slaves of the spiritual satraps who had paid or sinned for their promotion—which has been so great a sore in the Church of England, and tended to draw deep and broad those lines of artificial separation which segregate the ministers of God—brethren in name only—into classes and sections, with discordant interests and clashing rights. The Church, indeed, was reduced to a mere secular profession, and its cures became *livings*—its responsibilities were called *prizes*—souls were bought and sold as necessary, but very disagreeable, accessories of rectories and vicarages; and the whole system became a mere “House of Merchandise”—the public mart of simony—the bazaar of souls. While thus, in England, the lust of gold was sapping the foundations of the faith, on the Continent, the thirst for power, the ruling passion of a priesthood, cut off from the more social and family sin of avarice, was doing its deadly work in the system of the Catholic Church. Plotting and counterplotting, at one time trying to rivet, at another to burst the fetters of papal supremacy—as in turn they wished to subdue kings or to free themselves—the chief priests of the Romish faith thought more of their rights and privileges, and how to maintain the one, and how extend the other, than of the nations they had to guide, or the souls they had to save. There, too, as in England, the higher clergy became isolated from their humbler brethren, more thoroughly, perhaps, and certainly in a more galling manner. They plotted, truckled, sinned for promotion; and, when they had reached the object of their ambition, thought their trouble bootless if their less fortunate or more scrupulous brethren did them not due homage in their dearly-bought position.

Nor while thus dwelling upon what was, undoubtedly, the chief cause of the decay of Catholic principles, and the extinction of religious feeling in Europe at the time we treat of, must we leave out of view what had certainly a very deep influence on the fate of the Church, more especially at the close of the century—an influence so deep and so lasting that, even now, we, in this age, are still suffering from its effects. Against all the tyranny to which the nations of Europe had for so long been subjected, there had gradually been gathering strongly a feeling of resistance and of sullen discontent; hardly knowing what freedom was, men had begun to sigh for liberty; the press had told them many truths and had given them many thoughts; and the people woke from the dream of blissful, because unconscious slavery, wishing for, looking for, and at length struggling for, that freedom in political life, for which, in religion, their fathers had already fought. It is true the liberty, which, long denied, they wrenched, at length, from the unwilling grasp of tyranny, degenerated speedily into vicious license and ungovernable frenzy; still the idea of liberty was true, and faithful, and earnest, and the struggle was one hallowed by justice and by right, and wanted only the guidance of religion to have made the world overflow with joy, in place of deluging it with blood. But against these nascent aspirations for freedom the Church arrayed itself boldly and unhesitatingly; the only energy it exhibited was to curb the rising spirit of independence, and to crush the infant-life of freedom. Forgetful of all the noble traditions of those ten centuries, when it had stood the guardian and defender of the people against the oppression of the king or the rapacity of the nobles; forgetful of the care and zeal with which, in days of old, the Church had guided, and taught, and led on the pioneers of constitutional freedom, the cities and burghs of the Low Countries and of Lombardy—the whole aim and ambition of the Church of the eighteenth century was to identify itself with the thrones which were tottering, and the opinions which were fading from men's minds. With what dire consequences to the cause of religion and of the Church, this course of action was fraught, we do not pause to demonstrate; it is written palpably on the page of history; and, even as we write, seems in its effects and folly to have survived itself. Identified with all that was illiberal in politics, tyrannical in power, vicious in law, turning a deaf and contemptuous ear to the cries of nations groaning under the yoke of oppression, and despising those who sought to spread abroad the light of education among the masses of the community, the Church became, in popular appreciation, the mere accessory of the hated systems against which freedom revolted—the mere menial of the statecraft, which was an incubus on the rising liberties of Europe.—*Scottish Magazine.*

* * *

If we but shake a dewdrop from a rose,
In vain we would replace it; and as vainly
Restore the tear of wounded modesty
To a maiden's eye familiarized to license.

—Coleridge.

* * *

How to Grow in Religious Knowledge.—The more objects to which a man sees religion applied, and the more purposes which he finds it fulfilling, the better will he understand the nature of it when brought home to himself; as the laws of light and its beautiful effects are perceived, not by looking upon one object, but by seeing it as it falls on all the varieties of form, and is thrown back in shifting hues from things around him. —R. H. Dana.

Yet in this strife, this natural remorse,
If we could bend the force of power and wit
To work upon the heart, and make divorce
There from the evil that perverteth it;
In judgment of the truth we should not doubt
Good life would find a good religion out.

But our infirmity, which cannot brook
This strong intestine and rebelious war
In wit and our affections, makes us look
For such religions as there imag'd are:
Hence grow these many worships, gods, and sects,
Wherewith man's error all the world infects.

For when the conscience this religion fashions
In blind affections, there it straight begets
Gross superstition; when in witty passions
It moulded is, a lustre there it sets
On hearts profane, by politic pretence,
Both buying shadows with the soul's expense.

—Lord Brooke.

* * *

For The Churchman.

Rev. Mr. Editor: We notice that Christ church (Anthony street) is to be let for “Religious purposes, Lectures, Hotels, Stables, or any other purpose.”

There was a time when Holy Church would have hurled anathema on him who desecrated her temples and profaned her altars. But alas those times are past and churches are now let out for *stables*, and the altar of God turned into a manger. Let us not longer abuse our brethren of the “*Denominations*” for what we are pleased to term *irreverence*. We, the members of the only true (Protestant Episcopal) *Church*, consecrate churches to the worship of God; separating them henceforth from all unhallowed, ordinary, and common uses; and dedicating them to His *service*, for reading His holy *Word*, for celebrating His holy *Sacraments*, for offering to His glorious majesty the sacrifices of prayer and *Thanksgiving*, (the Eucharist,) for blessing His people, and for all other holy offices;” and then turn round and let them out for stables. There was One who said my Father's house shall be called a house of prayer but ye have made it a den of thieves. But Christ church *can* be “let” for “religious purposes.” Are there no warm-hearted churchmen to step forward and start a “mission” in that benighted region. If not, perhaps the poor despised Papists will rescue “Christ church” from the profane hostler and jeering stable boy.

Renklaaf.

* * *

New York, May 31, 1853.

To the Editor of the Churchman:

Rev. and Dear Sir: The clergyman alluded to in the accompanying extract, is the Rev. Ralph Hoyt. Having enjoyed the privilege of his friendship for years, I can corroborate the truth of this affecting extract.

Might I suggest that the accompanying clipping, or a portion of it, might interest your readers?

Very respectfully your's,
T.

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[From the Evangelical Catholic of 21st May, 1853.]

NO FICTION.

Sir: As a stranger in America, going to and fro in the land, and just now in charge of a church near the city, I sometimes make excursions into the rural districts around me, dropping a word of warning or instruction by the wayside, and catching glimpses of the life of the people in their houses and in the fields. I asked a city brother, who is hard-worked generally, to come out and breathe the fresh air of the country, and stretch his limbs on the green sward, and expand his lungs with a pure atmosphere, and drink in the beauty of the country, in its spring-time, and repose. He came; and after having the pleasure of seeing his anxious city-face catch a kind of glow on the fresh glebe, and in the free air, I seized a pair of sculls while we were waiting for the train, and pulled him across the Hudson to the Jersey shore. Just here, where I thought our adventures and our excursion were ended, they really begun; and for the honor of religion, and the encouragement and confirmation of the faith of others, I tell you what I saw. On climbing the spur of the hill, which runs out from the Palisades, we fell upon the grass-grown stones, which marked the camping ground of the revolutionary army at Fort Lee. Out of the ruins a wooden house was rising; and engaged in the handicraft of house-building we found two clergymen of the Church “working with the labor and travail of their own hands, that they might not be chargeable to any.” I was a stranger, but we joined them, and received their hearty greetings with not a little mutual surprise. After going to a point, from which we got a glorious view of the North and East Rivers at a glance, with Flushing in the distance, lit up by the setting sun, I made some inquiries about a small building of church-like appearance, which I had seen by the wayside as we came up. I found, after many questionings, that one of these clergymen, a cordial, modest man, had been a city rector, who found his occupation there gone by the sale of churches to secular uses and the moving of others up town. He was forced then by the ill-health of his children, and the *res angusta domi* which the rate of house rent in the city caused, to migrate to some quiet country nook. His wife said to him one day after they arrived, when he proposed some outlay for her which she thought might be spared, that she would rather have the money spent in raising a shed in which they might worship God. Sometime ago, while the snow was on the ground, they borrowed a neighbor's yoke of oxen, and she drove the bullocks down, dragging a big stone after them, to the site prepared. They sang a hymn and made a prayer, and laid the foundation of the little church I saw. No one helped them. They did not know how it was to be finished. They had faith, and they began. They could not afford to hire tradesmen, or buy new lumber; so they went into the city and begged, or bought the old building materials, boards and beams of houses that are pulled down there from time to time to make way for more spacious and ornate piles. With a part of these they made a fire and warmed themselves, and with other parts they raised a temple to the Lord their God with their own hands. They raised the frame, and the husband nailed on the boards he had; and when they failed, he rested and waited for the dollar to come, which was to furnish more. A year and more is passed, and the work is well-nigh done. It has a roof of boards, overlaid with old tin, fitted and nailed on by himself: shingles were too dear, and, as he said, he could not do that work for want of skill. He got a heterogeneous assortment of furniture from old churches in the city that have been pulled down. His poverty, and not his will, consented to their adaptation to this new use. Thus in the midst of a spiritually deserted, but populous neighborhood, has he raised a house of prayer by the wayside *ad majorem Dei gloriam* than more pretentious edifices. While he was engaged in this apostolic labor, his wife was evangelizing the children and adults, and building up a more glorious edifice with lively stones. He has now twenty young catechumens ready for baptism, a thriving Sunday-school, and an overflowing congregation in the afternoon. The congregation give no aid. I cannot tell you how I was touched with this story, the particulars of which were not paraded, but extracted from him by sundry questionings, and an intrusive curiosity and interest on my part I could not repress. I was struck by the faith which had here removed mountains of difficulty, and the charity which receiving little could still give so much. I then determined, beside such personal self-denial as I could exercise in his favor, to do that which has not been done, and which I feel I risk his displeasure in doing now, viz., to make known his case to those who, having this world's goods, will not, for Christ's sake, leave this good brother to struggle on in need. We went back to his house, and were introduced to his wife and children, and it touched me—a man used to the purple and fine linen of an Established Church—to see this man, a scholar and a poet, and a self-denying Christian clergyman, beneath the humble roof which he had reared with his own hands. When I witnessed his cheerfulness and his content, his faith undimmed, and his charity for perishing souls as large as if he had large means to give from, it did me good, and unlocked my sympathies, as, I pray God, it may unlock those of many a Christian heart.

While we talked his hand wandered over the keys of a small instrument he had rescued from the ruins of some church, and falling, as if by common consent and without premeditation, into the chant *Gloria in Excelsis Deo*, we sang it through. After this I went out, with a full heart, to play with the children, and then, with God's blessing on him and his labors, we left this interesting place. I need not add I have written this without his knowledge or consent, in the hope that many who have to give, and know not where to bestow their bounty, may turn the stream of their alms-deeds on this hitherto unheard of place. I dare say you will not hesitate, Mr. Editor, to receive what God may put it in the hearts of Christian men to give; and

I am faithfully yours, An Anglican Presbyter.

Ember Day, in May, 1853.

A person happening to read the above in the printer's proof, said, “I'll give twenty-five dollars to help such a man.” Whoever is moved to do the like, may send it to the Editor of this paper.

Conventual Establishments in Ireland.—Archbishop Whateley's remarkable statement in the House of Lords on Monday evening has naturally excited great interest here; and, in justice to the Roman Catholic party, it should be mentioned that several respectable members of that creed—necessarily ignorant of the ins and outs of the cases cited by the Archbishop—have, nevertheless, expressed an opinion that, for the satisfaction of all parties, it would be as well if some unobjectionable mode of supervision could be hit upon which would relieve conventual establishments from any suspicions that may attach to them. Here in Dublin, within the last week, a young lady possessed of a handsome competency left her widowed mother's home and took refuge in a convent not twenty miles from the metropolis, with the intention of taking the veil, her astonished parent being first apprised of her daughter's design by the receipt of a letter left in the hands of a mutual friend, which was only delivered after the truant had made good her retreat. In this case, no doubt, the act was purely voluntary on the part of the young lady; there is no charge of any undue influence being exercised. The mother even, while lamenting the loss of her child, is quite resigned to the step which has just severed their social connection. But people will ask, is all this enough? Is that “system” faultless which can thus break up domestic ties without previous notice or warning in any shape? Might not a parent's wishes be at least consulted before the heads of those establishments thus venture to assume a power and control not vested in the person of the Sovereign? These are questions to which it would not be easy to furnish satisfactory answers.—*Times.*

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Beauties of Popery in Ireland.—Judging from the various letters in the Protestant journals of Dublin, a large portion of the community would seem to have been deeply mortified at the omission at the opening of the Exhibition of any form of prayer or thanksgiving upon an occasion fraught with such general interest to all classes of Irishmen. The question, however, did occupy the attention of the Managing Committee, and a prayer was drawn up of so unobjectionable a nature that no professing Christian, be his peculiar creed what it might, could by any process of reasoning raise an objection to the phraseology. Indeed, the Roman Catholic members of the Committee, being men of education, and, moreover, gifted with common sense, admitted as much, and were quite willing to agree to the proposition, had not a formidable obstacle interposed to prevent its being carried into effect. It was said, in short, that Archbishop Cullen had set his face against it, and intimated his resolve, in the event of the Committee deciding against his wishes, to withdraw his countenance from the Exhibition, threatening, at the same time, that his example would necessarily be followed by the whole body of the Clergy under his jurisdiction. Under such circumstances, and rather than run any risk of evoking the spirit of “religious” strife, the Committee, perhaps, took the wisest course by letting the question take its place among the “dropped orders.”—*Times.*

* * *

Rome and the Press.—M. l' Abbe Laborde, a priest in the diocese of Auch, published, not long ago, some little works of a somewhat Gallican tendency, which were subsequently condemned by a decree of the Congregation of the Index at Rome, and this without the author's being able, in spite of his urgent request, to ascertain what it exactly was which had brought down the condemnation. The character of the writer was, by the written testimony of the Archbishop of Auch himself, pronounced to be wholly irreproachable, both in faith and morals. Notwithstanding which, in consequence of M. Laborde's demurring to burn his works, and make unqualified submission to the decree of the Roman Congregation, his spiritual superiors in the diocese suspend him from his ecclesiastical functions, and forbid his continuing to say mass. This position of things raises precisely the question in dispute of unlimited and unrestricted obedience (in the Bishop of St. Claude's words) to the decrees of Rome; for if the sentence of a body so wholly unnational and external as the Congregation of the Index is of absolute authority over *every author* as regards the clergy, then the next step would be that no priest would find himself at liberty to grant absolution even to the lay writer of a condemned work, until such person had made submission and recantation. A fearful power, indeed, for Rome to exercise *effectively* over the press, such as it is in the present day.

A memoir, published anonymously, on the above subject has just appeared, and which is generally supposed to be a sort of pilot-balloon sent off by the recently worsted party to see how the wind sits. It is written with moderation, and, seemingly, with considerable knowledge of the subject. The following are a few of the principle passages:

“Well-informed people,” it says, “are aware that putting a work in the Index does not necessarily imply that it contains heresies, obscurities, or defamation; but certain persons at Rome find out a thousand other reasons for condemning a work under the accusation of certain parties; and the majority never imagine that a work may be condemned to the flames without its containing anything either very culpable or very dishonorable. Yet in their eyes the book becomes one monster and its author another. What many also are not aware of is the fact that the present moment appearing favorable to subject France to Ultramontane pretensions, the Congregation of the Index considers it a duty to condemn all works tending to enlighten opinion on such subjects.”—*Guardian.*

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The Apostles' way of Preaching.—The Apostles did not go thus round about to persuade men by long argumentation. They took man as he is, a sinner; with this they went directly to his heart. They compelled him to turn his eyes inward, and look at the prison there; to behold how dark it was; to hear the mutterings of wrath; to see sin, the jailer, with his chains, and bars, and instruments of torture; and then they would open the door of hope, and let in the soft, still light from above, and man would look out through it, and lo! the revealed glories of the heavens and the splendors of the Cross;—then man saw and felt the truths of the Word of God. This was the plain apostolic way of dealing with man; and let this wise age learn that it was and is the truly philosophic way. Man must have a sense of what sin is before he can perceive the harmony of the great doctrines of condemnation under it and restoration from it, and learn their adaptability to his desires and needs. —R. H. Dana.

NEW PUBLICATIONS.

The Double Witness of the Church, by the Rev. Wm. Ingraham Kip, D. D. 12mo., pp. 271. Stanford & Swords.

This powerful work on the Church has reached its sixth edition, a copy of which is before us. It is indeed a matter of congratulation and rejoicing that so sound and excellent a work as this should be so well received by the public, that when the fifth edition is exhausted, the demand for it should still be found increasing. It is a work which should be on every churchman's, we were going to say, bookshelves, but that is too much out of sight, it should be on his table, always at his hand. The edition is a very excellent one and got up in good style.

The History of the Reformation of Monarchy in France, by A. De Lamartine. Vol. 4, 12mo., pp. 524. Harper & Brothers.

The fourth volume, which concludes this work of Lamartine's, has appeared from the press. We cannot here enter fully into the discussion of its merits, but reserve it to make it the subject of remark on some future occasion.

Clouds and Sunshine, by the author of musings of an invalid, etc. 12mo., pp. 254. John S. Taylor.

It is seldom that we are called upon to review so incomprehensible a book as the one before us. It seems to be written without any particular design, that is, to the inculcation of any particular view; or rather, we should say, that the author seems to have had several very opposite designs, or views in his mind, and knew not to which to give the victory. It is one long argument, in the form of a dialogue between three persons of very opposite views. Brother A sees the cheerful side of human life, holds the doctrine of perfection, and thinks every thing advancing to it; Brother B to the contrary sees nothing but what is gloomy in life, and is skeptical as to the future. Brother C drops in and agrees with neither, but still holds some very ultra views. The argument is carried on with some skill and considerable energy, but most of it is based on rather light and airy grounds. We like to stand on something more stable.

Marco Paul's Adventures in Boston, by Jacob Abbott. 16mo., pp. 192. Harper & Brothers.

Our little friends will of course be glad to hear that this little favorite of theirs, has appeared, in Abbott's series, which appear every now and then with their bright red covers.

Memoirs, Journal and Correspondence of Thomas Moore, edited by the Right Hon. Lord John Russell, M. P. Part 4. D. Appleton & Co.

COMMUNICATIONS.

For The Churchman.

CEMETERIES.—THOUGHTS PROPER TO BE ELICITED BY THEM.

The very common, but not less true and comprehensive adage, that we are creatures of habit, is perhaps in nothing more forcibly illustrated than in the little impression made upon the mind by frequently occurring mementoes of our mortality, and even by the reflections, thence arising, which may for a moment be unavoidable. Whether their unbroken stillness presents here and there an interruption to the incessant and all-pervading din of the metropolis; or whether, in suburban location, by the combined attractions of situation of unstudied ornaments of nature, and of the skill of monumental art, they invite the curiosity of the stranger, the walk of the pedestrian, or the reveries of the meditative; or whether they are the spots which local attachments, and domestic ties, and personal affection, love to make and keep as the cherished ornaments of the village; or whether drawing the travelers' eye to conspicuous points in the landscape; and whether their inclosure is only for the silent sleepers beneath its sod, or contains also, as is most interesting and fitting, God's consecrated house of prayer, and sacraments, and instruction in His word, blessed means which He has appointed for men to prepare for surrendering their bodies to the grave in comfort, hope, and joy, and for receiving them thence again, revived, risen, and glorified:—how few, in passing *the silent repositories of the dead*, pause for one moment in the hurry of business, or suffer a moment's interruption in their thoughts or schemes of pleasure, or are at all roused from their heedless mood!

Eloquent, though silent, is the appeal which cemeteries make to the reason and sensibility of the man, and the principles and conscience of the Christian. There those of different generations, and far distant countries, now rest together. There together lie the wealthy, now bereft of all, and the poor and the despised, now as rich and great as he; the subject once of beauty and of charms that attracted admiration, and conferred delight, and in dust not more sordid, the neglected subject of deformity. The noble and the base are there as one. There, in ghastly grimness, lies the head whence the accumulated stores of knowledge, or the developments of reasoning, or the ingenious workings, or quick corruscations, of fancy and wit, were wont to be diffused for the instruction, the admiration, and the amusement of the world; or high and daring schemes to put their impress on the character of the age. There, in total imbecility, fast moulders into dust the arm once raised to spread abroad the wretchedness, and to win the glory, of victory in the battle-field. There are buried the schemes of the ambitious, the speculations of the worldly wise, the bright prospects of the gay, the centre of the hopes and affections of a loving family, the mother's love and care of helpless infancy, the sweets of endeared companionship, the blessings of sympathy and aid never again to be expected, and the solace and support of age.

Of one reflection all the tenants of the cemetery are the subjects. Deep as is the silence in which they lie, and profound the sleep into which they have fallen; and unbroken as shall be that silence, and undisturbed that sleep, yet perhaps for centuries; the time will come—He Who is the same yesterday, to-day, and forever, hath said: He hath said Whose word, though heaven and earth pass away, shall never pass away—when they shall awake and arise. "The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

A solemn warning indeed is this voice from heaven; meet to be inscribed on the portal of every burying place. We all must follow those who have fallen asleep in death, and lie there with them. All, therefore, share with them an interest in this warning. May God in mercy arrest those who, in too eager application to the pursuits, or too devoted attachment to the pleasures, of the world, are heedless of this truth, before that breath vanishes which to-day is, and to-morrow may be withdrawn! May He strike with alarm those, who, in unrepented sin, and hardness of heart, treat with neglect or contempt the kind warning which His Son has given to save them from destruction!

In this warning, "all that are in the graves"—all that will have ever died—are divided into but two classes. One will experience "the resurrection of life," and the other "the resurrection of damnation." There is no middle state. One or other of these must be the portion of the writer, of each of his readers, of every human being. God grant that the momentous truth may be, by every one of us, duly laid to heart!

The first class is called, "They that have done good."

This is one of the many general and incidental notices of character, which we find in Scripture, and for the right understanding of which we must bear in mind the principles and precepts on the subject, which pervade the sacred volume. There is no particular passage which gives a full and formal delineation of the character of a good man, that is, one who, in the full Scripture sense, may be said to "*have done good.*" There is no difficulty however in determining what is the inspired account of that character, by an investigation and comparison of the several passages having a bearing on the subject.

Thus guided, we will at once perceive that the phrase, "They that have done good," in the connection in which it appears above, cannot be applied to those who, in the course of their lives, occasionally set examples of regard for some of the precepts of religion and morality; or even those who habitually practise some of the requisitions of the divine law. They only can be there meant, who, upon gospel principles, are the uniform, consistent, and conscientious observers of gospel precepts; in whose hearts the divine principle of faith in Christ, so strongly urged in the New Testament as indispensible to the Christian character, is deeply rooted, and has a controlling influence over the affections, character, and conduct; leading to the love of God, to diligent seeking of the aids of divine grace, and with humble and entire dependence on that grace, to the proper direction of their moral agency, by earnestly endeavoring to render sincere, cheerful, and uniform obedience to all the divine commands.

We mark the difference between this character, and that of him who, however regular and correct his life may appear, acts upon the unchristian principle of reliance on the merit of his services, and their recommendation of him, on this ground, to the favor and acceptance of Heaven. The truly good man fully embraces the Scripture doctrine of human depravity and demerit, and relies on the mediation of the Divine Saviour as alone sufficient to procure the mercy of God. Through Him only He hopes and prays for the acceptance and blessing of his unworthy services.

We mark the difference between this character, and that of him who pretends to walk by his own strength in the ways of piety and virtue. The true Christian feels the impotence of human nature. He knows that he cannot discharge his duty, either in thought, word, or deed, but by the direction and aid of the Holy Ghost. He regards the attempt on any other principle, as presumptuous and vain; and faithfully seeks the influences of divine grace in the diligent and devout use of the means of that grace which Christ has mercifully established in His Church.

We mark the difference between this character, and that of him whose obedience is governed by an arbitrary selection of duties. The true Christian regards wilful neglect or violation of any command of God, whether it respects moral duty or religious observance, as evidence of ingratitude and guilt more than sufficient to counterbalance all his attention to others; bearing constantly in mind that comprehensive and solemn monition which the Holy Ghost spake by the Apostle, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

In him, therefore, only, who habitually conforms to the pure and holy principles and precepts of the gospel, in the religious duties of the closet, the family, the sanctuary, and the altar; in the fulfilment of the obligations and responsibilities of his relations in life, domestic, social, and civil; and in the cultivation of those traits of character which maintain religious and moral consistency even where no eye but God's can see, and no judgment but His appreciate: in him only do we see the man, who can be justly classed with those who, in the gospel's full and genuine sense, can be called *them that have done good.*

We mark the difference between this character, and that of the vain boaster, the spiritually proud, and the censorious. An humble spirit is the spirit of the gospel; meekness and self-abasement are its brighest ornaments; and benignity and love its genuine fruits.

Of those "in the graves," of whom truthful record may say that they are thus entitled to the commendation, "They that have done good," how blessed is the destiny! After the appointed time of their sleep in death, "they shall come forth unto the resurrection of life." In the great and dreadful day when God ariseth to judgment, and fearful sights and wondrous signs speak His majesty and power, their happy spirits reunited to their now revived and glorified bodies, they will be supported and comforted. Neither the blackness of darkness of the sun, nor the bloody aspect of the moon, nor the agitation of the stars, thrown from their orbits, and falling from heaven, nor the tremendous peal of the Archangel's trump, nor the conflagaration of the heavens and the earth, will give them the least dismay. They come forth unto the resurrection of life. Welcome to them is that day, the anticipation of which on earth quickened their pious exertions, animated their holy hopes, supported them in trial, and soothed them in affliction; when, rising from the bed of death, they are summoned to meet the Lord in the air. Welcome the smile of approval, of kindness, and of love, with which their Judge assigns them a place on His right. Welcome the commendation, Well, done, good and faithful servants; and that call of unspeakable mercy, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Fulness of joy is henceforth their portion: pleasures forevermore the inheritance on which they enter. Angels and archangels greet them. Patriarchs, prophets, apostles, and martyrs, hail them companions of their bliss. All just men made perfect, and among them pious objects of their affection when on earth, are to be eternally united with them. Holy, holy, holy, Lord God Almighty, is the song of reverence, praise, and love, which, once their solace in the vale of tears, is now to be their exceeding great joy on the heavenly Zion. Naught abated is that joy by all the tears that in the vale were shed, or all the sorrows that drew those tears. But if those sorrows led them to look beyond the vale, if they taught them effectually that *there* true happiness could not be found, and if faith dried those tears, and fixed their longing eyes on the glory to be revealed; then, indeed, as working for them a far more exceeding and eternal weight of glory, the afflictions of their probationary state add to their joy, and increase their gratitude and love and praise.

The second of the two classes of "all that are in the graves," is composed of them "that have done evil."

In the examination of this character also, as here meant, we must be governed by the general views of the gospel. It belongs not to all who have ever sinned; for then, all men would be included. Nor to all who have ever been wilful and habitual sinners; for repentance is allowed, and pardon, grace, and mercy provided, for the very worst. Let them in time give heed to the calls, embrace the offers, yield to the admonitions and threats, accept the grace and mercy, and avail themselves of the long-suffering, of the gospel; and the abundant compassion of their Heavenly Father will allow them to be benefitted by the exceeding great riches of their Saviour's love. *His* righteousness will cover them; and seen in *its* light, they will be graciously regarded as if they had ever been "they that have done good."

But those are here meant, who are heedless of the gospel, and live as if it had never been brought to their notice—as natural and not renewed men—as if they had no interest in another life—as if spiritual things were a nullity—as if they had no soul to save, no God to serve, no Saviour for Whose infinite love they are to be grateful, that they may be happy, or ungrateful, to their shame and misery; whether all this be in open and undisguised sin, or in that feeble, partial, stinted, profession of religion, which insults the God of heaven by blending the show of fealty to Him with attachments and services far from those which only are well pleasing in His sight, and consistent with honest profession of allegiance to Him.

O! if such die in their guilt—and an hour's delay may bring on the melancholy event; though their graves may be as verdant, and as dearly cherished and well kept by affection, and their mouments as beautiful or as splendid, and their epitaphs as laudatory, as those of *saints* departed; yet the sure word stands, never to be revoked, and most awfully to be fulfilled, "*They shall come forth unto the resurrection of damnation.*" In the place of the departed, their souls will be agonized with dread foreboding of what awaits them when reunion with the body prepares them to stand before their Judge, and receive from Him their sentence. In that Judge, fearful in majesty, terrible in justice, omnipotent in power, they will see their once long-suffering and inviting Saviour. Very dreadful to them are the ensigns of His authority and power. And what tongue can tell the emotions with which they hear their doom—Depart, ye cursed, into everlasting fire, prepared for the devil and his angels! Hell from beneath is open to receive them. They are seized by the worm that never dies, and surrounded by the fire that is never quenched.

These are not the frightful images of the imagination. The attentive reader of the Bible knows that they are truths revealed from heaven. They are God's own account of that resurrection which must be experienced by all who attain not to the resurrection of life.

Reader, the choice between the two is now with you. If you delay in making it, it may be irrecoverably made for you, at a moment when you think not of it.

B. T. O.

For The Churchman.

THE NON-RELIGIOUS COMMON SCHOOLS.

LETTER VI.

Rev. and Dear Sir: Fearing to weary the patience of your readers, I last week omitted to notice one of Dr. Ryerson's chief arguments in favor of his non-religious Common Schools, namely, their supposed success amongst yourselves in the United States. This is indeed the common topic with all the advocates of our Provincial Common School law; when every other argument fails, they triumphantly point us to you as affording the most satisfactory evidence of its excellence. To this test, then, I am perfectly willing to bring the controversy between merely secular and religio-secular education; and only regret that in doing so, I shall be compelled to give so dark a picture of a nation whose Church I love, and so many of whose people I do very highly esteem. But the unpleasant task is forced upon me, by the incessant appeals which are made to the supposed excellent effects of non-religious education amongst you. But if, my dear Sir, through want of accurate information I should err, I hope your kindness will forgive, and your able pen correct.

I admit, then, that in the United States, *mere intellectual instruction*, dissociated from all religious training, has accomplished, to an extraordinary degree, the object for which it was instituted; and that the Americans are distinguished by a mental activity, alike remarkable for its acuteness and its general diffusion—a character not inaptly styled by themselves, *smartness.* But alas! for the *contra.* How deplorably deteriorating to their high principle, and to the moral tone of their national character, has this miserably worldly training in their Common Schools proved. Thus—Is there any people of equal commercial wealth, in the trading honor of whose majority there is less confidence? Is there any people amongst whom filial affection and reverence are so low? Is there any amongst whom wealth is more generally the sole object of pursuit? Is there any nation in which the Christian Ministry, amongst all denominations, has so little influence in guiding the people in their daily walk and conversation, or where they are, in general, *so miserably supported?* Is there any portion of the Anglo-Saxon race, so large a proportion of whose males *are habitual neglectors of public worship?* Is it not the fearful fact that the very profession of distinctive Christian Faith is numerically *decreasing* amongst you, as compared with the *increase* of population? Is there any people amongst whom human life is so recklessly risked for the sake of commercial speculation? Finally, is there any Protestant communion in which personal violence is so frequent amongst, what ought to be, the respectable classes? Alas, then, for the effects of mere secular education upon the masses. Indeed your Legislators seem to have forgotten that the immorality most destructive to a people is not that which comes within reach of the criminal law. It is very possible, yea probable, that the general diffusion of even bare human wisdom may so increase the cunning of the wicked as to enable them to keep their necks out of the halter, without making them one whit better members of civil society!

It becomes not creatures to guide their conduct, in matters of principle, by its apparent results for good or evil. We are under *the law of implicit obedience* to what God commands. But yet, so far as it is lawful for us to judge by results, I mourn to think that the United States already afford a melancholy proof of the ruinous effects, moral and religious, of mere secular education; and that they are apparently, if Providence does not graciously interfere, rapidly sinking into a condition that must for ever silence the advocates of a non-religious State education. America affords powerful evidence of the striking correctness of the principle laid down by one of the ablest writers of the present day, when he says—"Education (non-religious) and civilization, generally diffused, have a powerful effect in softening the *Savage* passions of the human breast; but they tend rather *to increase than diminish those of fraud and gain*, because they add strength to the desires, by multiplying the pleasures which can be attained only by the acquisition of property."

2. Another very serious objection to the present Common School laws of the Continent generally, is that they almost necessarily throw the management of the Schools into the hands of illiterate people. They do this because like loves its like, and not only the most uneducated, but also the idle and the dissolute vote on all School matters; the delight to exalt one another into office; or at least to appoint those who will do their bidding; thus, as is notorious, the more educated portions of our community are not generally connected with our Schools, and this evil is deeply felt amongst the better disposed, because, in many small localities, persons fit to fill school offices, are not to be found: were, on the contrary, the management in the ministers and official members of the nearest prevailing denominations, such ignorant, injurious management would be greatly avoided.

3. One of the most popular objections against Denominational Schools is—that they will increase the bitterness of religious party strife. It appears to me, that the objection is so groundless, that it must be made either in culpable thoughtlessness, or, hypocritically; especially as the parties making it are often those who most vehemently urge the influence of Sunday Schools as a substitute for week-day religious instruction. But clearly, *if Denominational Schools on a week-day will increase religious strife, they must do the same on a Sunday!* I repeat then, the objection is little better than clear hypocrisy! But what is the design of religious instruction? Why, however seriously the different denominations may differ as to the means of accomplishing it, their aim is *one;* namely, to implant in the human bosom, love to God and man. Where sin yet lurks, earnestness, on any subject, will sometimes produce bitterness towards those who oppose it. But in order to remedy this evil, shall we train our children *in utter indifference*, not only to all distinctive religious truth, but to whatever else can excite any interest in either head or heart? And yet this indifference is the only method by which those who advocate secular, as opposed to religious training, can hope to lessen party strife. Verily, the cure is infinitely worse than the disease! Nay, rather, let the Christians, Pastors, Parents, and Members of the Province, insist upon religious and secular training being inseparably combined, as the only true method of uniting, in our youth, the meekness with the earnestness of Christ.

Allow me again to remark, that against the common objection of increased expenditure, of the clashing of religious interests, of the minor denominations being neglected or oppressed, or of small and religiously divided places being left without schools, under the Denominational School system, against all these evils, I flatter myself, I have satisfactorily guarded in the scheme propounded in my third letter.

I beg further to observe that the following are amongst the most common fallacies adduced by our opponents:

1st. They lose sight of one of the chief ends of government, which is, to secure the contentment and happiness of the people, *by maintaining inviolate their personal and social rights.* Now they may cut a canal or lay down a railroad in opposition to my wishes, without interfering with either of these rights; but they cannot compel me to educate my child contrary to my own principles, or even tax me for this purpose so as to render me unable to educate him in any other way than that provided by them, without trampling under foot my dearest social rights.

2d. They confound mere worldly preferences and the deep religious principles of conscience. I may not approve the railroad which the Legislature projects, but that is no reason why I should be exempt from paying my share of its cost, because it can neither offend my conscience, nor does it interfere with my personal or social privileges. But if the government compel me to support a Roman Catholic school, for the very purpose of educating my own and my Protestant neighbor's children at it, even though they think it—as a Roman Catholic Government certainly would—for the benefit of the country at large—would not they consider this as oppression and religious tyranny of a very flagrant description?

3d. They charge the advocates of religio-secular schools with resisting the right of government to apply public money for the purposes of education. This is a strange mistake. What we complain of, is of ourselves being specially taxed for education, and then the taxes being applied to schools which we cannot use. The Churchman or Methodist is educationally taxed *not* to accomplish some national object, such as a railroad or canal which cannot be obtained without his bearing his share of the burden. On the contrary, it is distinctly designed to educate the children of those who pay it, for the poor are too few to affect the argument. To tax, therefore, four or five hundred thousand people for educational purposes which *they do not approve*, in order to please a like number, of opposite sentiments, who could accomplish themselves the objects they wish, equally well without the aid of the former, is, I repeat, sheer high-handed oppression; and this, I need not to say, is exactly the case with the Common School Question; as those who wish to have mere secular, non-religious, schools, could have them, even though the religious portion of the community obtain the right, they so indignantly claim, of separate schools,—I speak, of course, of the general working, not of exceptional cases.

4th. They assume the monstrous fallacy that, if the State does not educate after its own fashion, the youth of a country, they will go uneducated. Why, I have already publicly stated, and do so again, on behalf of all the advocates of separate schools, that we, willingly, nay, desiringly, concede to government, the right to see that every fraction they give, or even sanction, for the support of sectarian schools, is properly and efficiently used.

5th. They lay down a principle which I devoutly hope the Autocrat of all the Russias would blush to acknowledge. They say, "the duties of a government and a legislature are, in our opinion, to adopt such constitutional means as they shall deem most proper for securing the safety and happiness of the community they rule, and in their choice of means, *to be influenced by nothing, save their own judgment.*" Why, really, sir, I am almost out of breath at the sight of absolutism so fearful. What, are there no eternal laws of justice? no natural rights, superior to all legislation? Suppose a Lower Canadian Legislature, for instance, were constitutionally to confiscate all Protestant Lower Canadian property to the use of the Romish Church, because in their bigotted wisdom they thought it for the good of the whole Province. Would that be equity? And yet, sir, that would be law, and not much more flagrant robbery than that of our Common School Law, which forcibly takes my property, professedly to establish a school for my own children, although I am all the time protesting against it, as being contrary to my wishes and conscience to send my children to such a school as the government is establishing, with *my* means and *those* of my neighbors who agree with me in sentiment.

Permit me in conclusion to point your readers to a beautiful example of the happy effects of religio-secular teaching, and that under circumstances exceedingly adverse. I allude to the "Vauxhall Factory Schools," a sketch of which will be found in the London *Quarterly Review* for January last. Mr. James Wilson, the managing director of Price's Patent Candle Company, Belmont, Vauxhall, "thought it possible," says the reviewer, "without loss or hurt to the candles, to humanize and christianize 'the hands' that made them; and circumstances enabled him and a brother, his co-manager—both of them still young—to carry such views into practice, in a manner which deserves, we think, the attention of statesmen and churchmen, as well as of our merchants and manufacturers." Thus, under the encouragement and *personal supervision* of these most excellent brothers, the schools of this Candle Factory, which commenced in 1847, have progressed until in 1851–2 they were confidently expected to comprise 800 boys and girls; and, with cricket-ground, chaplain, chapel and chapel services, at a personal cost to Mr. James Wilson of £3,280! The admirable feature of all this is its manly religion. The boys work till about 6 P. M., but still the school in the evenings was with prayer, the New Testament of course being a text book; nay, during the cholera, even the boys' games on the cricket-ground were closed by Mr. Wilson himself with a short prayer for the preservation of themselves and friends from that awful pestilence! This noble manager also gave the boys frequent tea-meetings and annual excursions; last year at the invitation of the Bishop of Winchester, he and five hundred of 'his hands' visited the Bishop, for a day's holiday, at Farnham Castle, "the stately old palace and picturesque grounds" being thrown open to them; in all these excursions, service in Church, about midday, seems to have formed not the least part of their enjoyment, the whole company chanting the Psalms. But I must forbear, earnestly recommending the whole account to all those who *really* love the poor; content with the further statement that so thoroughly satisfied was the Board of Directors, of the excellent effects of the entire system, *even viewed in a business* light, and so grateful were they to Mr. Wilson, that they earnestly wished to refund him his outlay (which he only accepted on condition that it should be expended in building a church for the use of the factory hands), and they adopted his whole scheme "at a cost of some £1,200 a-year!" of which £900 appears to be for the schools; in proposing this grant, one of the principal Directors remarked, "The good effects of that (school) system permeate and pervade the entire working of the factories. Not long since I took a friend, himself a manufacturer on the largest scale, over our factories. But I shall not soon forget his words and looks on entering our night-light factory, where the large proportion of our child-labor is employed: as he looked on the healthy and happy faces and clean and tidy dress of our girls, and watched their intelligent and smiling faces, as (evidently amused at our inspection of their work) they looked up from the tasks which busied their rapidly glancing fingers, he exclaimed, 'I never even imagined that factory labor could present a scene so cheerful and so pleasing!'" So much for the blessed results of religious training as connected even with factory labor and *factory night-schools.*

I should very much like to see the entire article extensively copied into the papers amongst you. If an evil generation,—too proud to be taught, too ignorant to know,—will be jealous of the teachers whom God has sent them, perhaps they will listen to this layman; and those who fear the *cost* of religion may perhaps be captivated by the "*gain* of godliness," as evidenced in the case of the Vauxhall Factory Schools!

O, sir, will not your pure and apostolic branch of Christ's Church claim its privilege in leading the van, "through evil report or good report," in reclaiming the lambs of Christ—the hopes of your nation—from the bitter consequences of a godless education? Truly yours,

A Catholic.

Diocese of Toronto, May, 1853.

For The Churchman.

Development.—At a public disputation held at St. Andrews in 1557 between John Knox, the Scottish Reformer, and the Popish clergy, a Franciscan friar named Arbuckle was driven to the desperate averment that "the apostles had not received the Holy Ghost when they wrote the Epistles; but that they afterwards received it, and *ordained ceremonies*"! Hard knocks will sometimes not only upset the frying-pan and spoil the contents, but unceremoniously send the fryer himself into the fire.

The Baptists and their "Evangelical" neighbors.—The two subjoined extracts from the last number of the *New York Recorder*, an Antipœdobaptist paper, are respectfully commended to the notice and digestion of our Presbyterian and Dutch Reformed brethren. There has been of late some billing and cooing between the "*Recorder*" and the Dutch Reformed "*Christian Intelligencer.*" Is it not unkind in the former to place the latter on the wrong side of the line which separates Popery and "infant sprinkling" from genuine Protestantism and adult-submersion? As to the term *Puseyite*, the hope is cherished that it will no longer be used as a nickname. The "Judicious Hooker" died a great many years before Dr. Pusey was in "his *leading* strings." The appellation Hookerite (if we must have a *soubriquet*,) would be much more appropriate, not to say, more euphonious. The "*Recorder*" will pardon us for reminding him that Roger Williams and Ezekiel Holleman were the founders of the first Baptist "society" in America, and that they commenced *ceremonies* by immersing or submersing *one another (!);* and that Roger, who had been a minister of the Church of England, and had renounced his orders, after a while renounced *Anabaptistry* and turned *Seeker!* The Anabaptists have, ever since the Brownists attempted a settlement in Holland, been more "independent" than the Independents themselves. The Rev. John Smyth *(clarum et venerabile nomen)* and the Rev. Thomas Hellwisse became Antipœdobaptists in Holland; and they agreed that Smyth should baptize himself (hence the term *Se*-baptism,) and then baptize Hellwisse. They maintained that any *Church* or *Teacher* had a right to administer the ordinance, and that our Lord had so ordered it in St. Mat. xxviii. Robinson, whose *reputation* as an Independent has been less ephemeral than theirs, maintained on the other hand that, except in extraordinary cases, or cases of necessity, no person had a right to administer the ordinance but the *Pastor;* and he did not scruple to call his antagonists *Korahites* or Schismatics.* *(See Numb. xvi, and St. Jude.)* But to the extracts.

Scrutator.

Doctrine of Sacraments.—The relation of the children of believers who have been sprinkled to the Church is the great unsolved problem among evangelical Protestant churches. No approach to a satisfactory solution of this question has ever been arrived at. There is no logical middle ground in reference to this subject between the views of the Baptists on the one hand, and that of the Puseyites and Romanists on the other. If we admit that baptism is a sign of grace bestowed, it follows that if infants are proper subjects for the rite, they must have received grace either in or before baptism, or they are not proper subjects for the rite, and it comes to be in their case a mere mockery of a solemn ordinance of God's house, without significance or appropriateness.

Here is the weak point of all Pedobaptists in their controversies with the advocates of baptismal regeneration. A Puritan antagonist of Hooker asks him: "Where find you that God ordained the sacraments to tell us when God giveth grace?" Hooker replied to him: "Are not sacraments signs of grace given? If signs, have they not that which they signify? If they have, are they not intimations and declarations thereof to the mind? If it be of the essence of sacraments to be *signa* or *indicia*, then, where you find that God ordained them, you shall find He ordained them to this end. Again, if the thing they signify be grace, and God the giver of that grace in the ministry of the sacraments, then are they ordained to tell us when God giveth grace, yea, and further, what grace God doth give."

Here we find Hooker defending against the Puritan the doctrine of sacramental efficacy. The argument would have no force with a Baptist, who denies the right of any one to the sacraments who has not been made the *conscious* recipient of God's grace in conversion. But against the evangelical Pedobaptist it has a crushing force. He admits, and it is wrought into the Westminster Catechism, that baptism is to be considered as a sign of grace already received. If this be so, the Puseyite asks, and justly, how can you justify infant sprinkling, except on the ground that the grace of regeneration is imparted to them either in the reception of the ordinance or before it? If this is not so, they have no title to the rite, and the Baptist ground must be taken.

Thus the defenders of Pedobaptism in the ranks of evangelical Christians seem to us to be driven from position to position, using a set of weapons against the Baptists which the Puseyite turns against them in the controversy with himself. Until some rational and scriptural ground can be taken for the defense of infant sprinkling which can be maintained in the contest with Rome and the Baptists at the same time, the evangelical Pedobaptists are and must be crippled in their antagonism with the Romanist and his abettors in the English Church.

Secession from the Presbyterian Church.—The *Churchman* estimates the number of Presbyterian clergymen who have seceded from that church to the Episcopalians at three hundred. He estimates the number of Episcopalian ministers at sixteen hundred, thus asserting that three-sixteenths of the Episcopalian ministry have received their education and culture in the Presbyterian body.

This certainly should furnish food for thought to those Presbyterians who are so anxious for the cultivation of a "Church spirit," as the phrase is, among their students for the ministry. Have not these seceders been furnished with the premises of their Church conclusions in the teachings of those Presbyterian theologians who attempt to establish their system, and the ordination of their ministry, by a direct descent from the apostles? Every development of the age leads us to the conclusion that the true scriptural independency of our Baptist Churches is the safest ground from which to defend religion against the assaults of Romanism and prelaty.

The mind that is at anchor on well-grounded principles may be shook a little, but can neither be sunk in an abyss of vice, nor carried away by the winds of false doctrine.—*Skelton.*

THE CHURCHMAN.

NEW YORK, JUNE 11, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

SIGNS AND SYMPTOMS.

The following article, which we take from the *English Churchman*, will be found both interesting and instructive, as indicating the tone and temper of the extreme Antitractarians in England at the present time. Those fits and paroxysms of disorder, which have so long been a sort of periodical epidemic among them, have lately broken out afresh, and are raging with augmented violence: they seem to be laboring just now under a special and extraordinary infatuation of virulence and bitterness: and, indeed, from their present doings and sayings, a disinterested observer would be apt to infer, that the evil spirit of "envy, hatred, and malice, and all uncharitableness" was trying its utmost to tear their wits all to tatters. They are exemplifying, in short, the highest and perfectest development of what may be termed the Church Termagant.

Much, nay, most of this unhappy result is, doubtless owing to the fact, that their long-continued and systematic prevarication of the acknowledged standards of the Church; their unceasing rackings and strainings and tormentings of common sense, to make the Prayer-Book speak, or to make themselves believe it speaks, a language which it manifestly does not speak, and which no ingenuous and clear-minded man can possibly understand it as speaking;—all this seems to have had no other effect than to "put rancors in the vessel of their peace," to stuff their bosoms with gnawing disquiet and manifold unrest; and they are now endeavoring, apparently, to wreak these their self-inflicted pains on those of their brethren who, having been scrupulously honest and true with themselves and with their vows, of course stand cleanbreasted and calm; without any thorns or briers in their consciences, any spiteful virulence in their hearts, or any poison of asps under their tongues.

It would be considered, however, that these impotent ravings and frenzies are not without strong and just claims to allowance and to gentle treatment. For, in truth, the men in question are in a most perplexing situation, and one for which there seems to be no practicable remedy but by such a process of humiliation as human nature does not willingly undergo. In the first place, they have thoroughly committed themselves to the very worst abuses of the time, having identified their cause with those monstrous and hateful anomalies in the position of the Church, which candid and reasonable men cannot but regard with the strongest disgust and aversion, and which the nation is bound to vomit up, or else die with inflammation of the stomach. This of itself is a very millstone about the neck of their cause, and indeed were enough to draw down the best of causes into hopeless and irretrievable strangulation. In the second place, those whom they pleased to call Tractarians have pretty much engrossed into their own hands the proper work of the Church; have altogether anticipated and gotten the start of them in the popular sympathies, by pushing forward in the highest and holiest task of preaching the Gospel to the poor, by urging on the establishment of free churches and frequent services, and by their systematic course of almsgiving and charity towards the needy and suffering members of Christ. To turn in and try to overtake their competitors in this noble race of beneficence, besides that they could not do it if they would, were indeed nothing less in effect than to acknowledge their error, and to swell the triumph of those whom they have been so long denouncing as Tractarians. On the whole, therefore, since they cannot retrieve their cause and will not forego their pride, they seem to have no available way but by endeavoring to fret and worry others from their work; in which endeavor they will of course be left to fret and worry themselves to pieces; and all their noise-makings and fire-spittings will only operate as fresh incentives to those whose method is to show their faith by their works. At all events, we hope and trust that such will be the case, both in England and in America. And our main purpose in writing these sentences is to remind our readers, of what they can at most but need to be reminded, that until these men can rail the seal and superscription from off the promises of God, their railing, though it may wax so furious as to crack their own cheeks, will hurt none but themselves.

A NEW WAY OF DEFENDING THE CHURCH.

We have now lying before us a document which we think it our bounden duty to notice. It is styled "An Address from the Church Protestant Defense Society;" it issues from 1, Robert-street, Adelphi, and is dated March, 1853. Our readers may possibly remember that, in the year 1850, a number of persons formed themselves into a "Protestant Defense Committee;" that, under the auspices of that body, if we mistake not, a certain meeting was held at Freemasons' Hall, presided over by Lord Ashley, of which the avowed object was to put down, with a high hand indeed, Popery in the Church of England—a meeting at which the noble Chairman made himself somewhat notorious by the declaration that he would rather "worship with Lydia by the river's side than with a hundred surpliced Priests at St. Barnabas." Lord Ashley's "Lydian measures" were anything, at that time, but "softly sweet," and all "semi-Papists" were in a very pitiable state of terror and alarm. However, from some cause or other, the storm did not at that time burst. The "Defense Committee" were content to remain for a time quiescent, merged in the "Protestant Alliance." They doubtless considered, with a celebrated historical character,—

> Thus far with victory our arms are crown'd;
> For though we have not fought, yet have we found,
> No enemy to fight withal.

But it seems that "during the past year new circumstances have arisen" which imperatively called on the "Protestant Defense Committee" to re-assume the armor they had so long put off—to gird on the weapons which had become somewhat rusty by disuse—to prepare themselves to do battle, manfully and vigorously, in "defense of the truth of the Gospel and the principles of the Reformation." Accordingly, "The Church Protestant Defense Society" has been duly constituted; with what object, and for what purpose, our readers shall presently see.

And first, we beg to call their especial attention to the following attack on the Episcopal Bench:

> If all the Bishops, the official leaders of the Church, had, during the twenty years of the Tractarian movement, been duly alive to the danger, or were even now so, the proposed effort would be superfluous. But the reverse has been painfully evident, and consequently, as a body, they have been powerless to oppose it. But neglect or inability in one order of the Church cannot excuse the omission of duty in others.

Really this is quite a new mode of defending the Church. We know perfectly well that an army, which should profess to defend the country by issuing a declaration of want of confidence in their generals, would be deemed in a state of mutiny, and by publishing such a manifesto they would be thought to give every possible advantage to the enemy.

Since this self-constituted Synod has virtually deposed the Bishops—"the official leaders of the Church"—for negligence and inability, the public will be anxious to know whom it has denominated as the *real* leaders of the Church to supersede them.

In this arduous part of its duty our new Synod, to do it justice, has not been deficient. It has given a list of Clergymen, chiefly of the Diocese of London, who are each of them boldly prepared to pronounce the *Volo episcopari* in so trying an emergency, and to become the *real* leaders of the Church in the final conflict between "Protestant truth and Popery leagued with Infidelity."

Such a list will be an invaluable *vade mecum* for a Prime Minister. It will save him a world of trouble in making Episcopal appointments. He will here have men, as they themselves assert, "doubly zealous in holding up a standard for the Gospel of the Reformation and Protestant liberty, in the sight of the rulers of the earth."

The emergency which has caused the formation of such a formidable association is thus stated:

> The avowed adoption of the practice of Auricular Confession in the Diocese of Exeter and other places, and the persevering efforts made by some parties to revive Convocation, evidently with the ulterior design of imposing a new doctrinal test, borrowed from the *opus operatum* of Rome, called loudly for strenuous and united action in maintaining the Protestant character of the Church.

It is utterly useless to reason with men who identify Convocation with Auricular Confession. The object of such misrepresentation can only be popular excitement, for which a true statement of the case would afford no pretext. Nor is the assertion that the advocates of Convocation have an ulterior design of imposing a new doctrinal test, "borrowed from the *opus operatum* of the Church of Rome," better founded. There was nothing in the proceedings of Convocation to give the slightest handle for such a charge. It is, doubtless, impossible to deny that Confession and Convocation both commence with the same syllable; of course, then, they have some connection with each other, and, moreover, with a third *con*, of a still more portentous character—a conspiracy. We recommend to these gentlemen Fluellen's comparison of Macedon and Monmouth.

But a worse state of things is yet to be revealed—supineness, treachery, and universal distrust, within the camp:

> The caution and reserve of the Protestant Clergy, arising from these causes, have re-acted on the Laity, who are less fettered by Ecclesiastical rules, and have tended sometimes to make them suspicious of their Pastoral guides. They have seen the Tractarians zealous to un-Protestantize the Church; the Bishops, as a body, offering but an inadequate resistance; the Evangelical Clergy hesitating; and hence, in many instances, their own attachment to the Church has been seriously impaired. They have feared, that by the false zeal of some, and the guilty negligence of others, the Church, which was endeared to them by the memory of martyred forefathers, was drifting fatally towards the shores of Rome.

This exhibition of utter confusion and disorganization in the Church—the Clergy fettered—the Laity disaffected—the Evangelicals hesitating—and the Bishops offering but an inadequate resistance—a state resembling the Midianitish camp before the victorious army of Gideon—our new leaders have thought proper to parade in the very face of our vigilant, active, and compact foe! Truly, we might exclaim, "Save us from our friends, and we will save ourselves from our enemies."

But our self-constituted leaders do not despair of bringing order out of this confusion. *They* intend to exercise far stricter Ecclesiastical discipline than the Bishops whom they supersede did in their day:

> It appears most intolerable that Romish practices should be introduced, and Romish doctrines openly avowed in places of worship connected with the establishment, without any attempt being made to check them by measures more stringent and effective than pretexts and petitions; and it should be remembered, that attempts to enforce the laws against men whose Ministerial practices are notoriously contrary to the spirit and intentions of the Reformed Church of England, can be made by an associated Society with peculiar advantage.

The parties who will be liable to prosecution, or, rather, we should say, persecution, by this Society, are pretty clearly indicated in its second rule:

> The objects shall be to maintain the pure and practical doctrines of the Gospel within the bosom of the Church of England, as propounded in her Articles, and asserted by her Reformers, in direct opposition to Tractarian practices, Romish superstition, and Infidel error; whether such practices are found in the gorgeous ceremonial, or the secret mysteries of Auricular Confession, *or in the more open attempt to exalt Priestly power by investing with legislative authority any Assembly which is merely Clerical.*

We suspect that if Convocation had busied itself with drawing up a new doctrinal test for the purpose of excluding those whom this Association are pleased to term "Tractarians," our new leaders would have found no fault with it, however violent its measures might have been. The real grudge against Convocation is that it is too quiet and tame for such fiery spirits as compose the "Protestant Defense Society," the object of which is evidently to break up our present Ecclesiastical polity—attacking, as it does, every portion of our Church system—the Episcopate, the Clergy, and the Convocation.

Such a compound of violence and weakness as this circular exhibits affords the strongest argument for the restoration of the Synodal functions of the Church. Here we have a self-constituted Synod censuring Bishops and Clergy alike, and prepared to exercise Church discipline in the intolerant spirit of the notorious "Triers" in Cromwell's days. If Convocation, in which the Episcopate has its due pre-eminence, and which has recently acted with so much judgment and moderation, is not properly supported by the Church, it is evident that the work of Ecclesiastical reform, or rather revolution, will be carried on by voluntary societies with unscrupulous recklessness.

The Law of Marriage.—We rejoice whenever we see a token of the prevalence of sound sentiment on this important subject. One has recently been furnished by the New School Presbyterian Assembly. The question arose whether it was consistent with the law of God for a man to *marry his niece—the daughter of his sister.* Strange to say, a committee, of which the chairman was Dr. Cox of Brooklyn, reported that such marriages were not *unlawful*, Scripture being the guide; though the Rev. chairman said, he thought in general they were inexpedient. When, however, this report came up for consideration before the Assembly, it was condemned by an almost unanimous vote, and it was distinctly affirmed that such marriages were *contrary to* God's *law*, and that the parties who contracted them were liable to ecclesiastical censure. This is a stern rebuke to the growing immorality and licentiousness of the age, and should teach those who call themselves Christians that there is another law to be regarded besides the *lex loci contractus.*

THE CHURCH AT HOME.

New York.—The cornerstone of Zion church, at Sandy Hill, was laid on the 10th May last. The Rev. Dr. Potter of Albany conducted the services, and the Rev. Dr. Van Kleeck of Troy delivered an address. Several of the neighboring clergy and vestries were present.

Maine.—On Whitsunday, May 15th, the Bishop confirmed seven persons at Christ church, Gardiner.

New Hampshire.—The annual Convention was held in Claremont, on Wednesday and Thursday, May 25 and 26, and in connection therewith a series of impressive and interesting services. The beautiful new church, erected by the parish, was ready for consecration, in accordance with the plans and hopes of the excellent Bishop who serves it as rector, and to whose patient energy, the success of the enterprise, under God, is so largely owing.

The first service of the series was held on Tuesday evening, when prayers were read by the Rev. C. H. Halsey of New York, and the Rev. Mr. Marble of Concord, and the sermon was preached by the Rev. Dr. Haight of New York.

The Convention assembled on Wednesday morning, the Bishop presiding, and after organizing, adjourned business to attend the consecration of the church. Notwithstanding the heavy rain the church was entirely filled, with a devout and attentive congregation. There were present of the clergy besides the Bishop the Rev. Drs. Burroughs, Sprague, Bourns, Clapp of Vermont, Haight of New York, the Rev. Messrs. Hubbard, Marble, H. S. Smith, Salter, Flanders, Tuttle of New York, C. H. Halsey of New York, Johnson and Swett of Vermont, and Long of Connecticut. The Instrument of Donation was presented to the Bishop by the Senior Warden, Simeon Ides Esq., and was read by the Rev. Dr. Burroughs. The sentence of Consecration was read by the Rev. Dr. Haight.

Morning prayer was commenced by the Rev. I. G. Hubbard; the first lesson was read by the Rev. I. H. Tuttle; the second lesson by the Rev. J. Swett; the prayers were said by the Rev. C. H. Halsey; the litany by the Rev. Dr. Clapp. The Ante-Communion service was read by the Bishop, assisted in the Epistle by the Rev. Henry S. Smith, and in the Gospel by the Rev. Dr. Bourns. The sermon was preached by the Bishop from Genesis 28: 16, 17, and was an able and interesting discourse, setting forth, with clearness and beauty, the course of the Church of God in all ages in regard to the dedication of the places of Divine Worship, pointing out the significancy and value of proper Church Architecture, and enforcing the great duties incumbent on all who enjoyed the high privilege of appearing before their Creator and Redeemer in His earthly courts. The Bishop then proceeded in the administration of the Holy Communion, assisted by several of the clergy before named, including the Rev. Dr. Sprague, which was received by a very large number of worshippers.

The Building which was thus solemnly dedicated to the worship of the Triune God, is a beautiful edifice of timber, built by Mr. Washburn of Albany, after designs by the accomplished architects, Messrs. Wills & Dudley of New York. It consists of nave and chancel, with north and south aisles, tower and spire at the west end of the north aisle,—105 feet in height—and south porch. The nave is 70 by 20, chancel 18 by 50, aisles each 19 feet wide, so that the area of the whole church is 90 by 42. It has sittings for about 400, which can hereafter be increased by some slight alterations to 500; and this it is thought the increase of the parish will speedily call for. The effect of the interior, with its correct proportions, open roof, beautiful Altar Window,—the gift of All Saints' church, New York—is exceedingly good. The wood-work for the most part is of Butternut. The cost of the building was $6,500, of which about $1800 were contributed by friends of the Bishop, out of the parish, among whom we are happy to know there were not a few in this Diocese.

In the afternoon of the same day the Bishop delivered his annual Address to the Convention, in the course of which he dwelt upon the importance of the erection of parsonages, and commented in very fitting terms upon the displacements from the ranks of the Ministry which had been made during the year, showing that such "offenses must needs come" while the Church is yet Militant, and that they were not sufficiently numerous or important to cause any serious alarm. It is gratifying to know that in this small Diocese, which numbers only 10 clergymen besides the Bishop, and but 11 congregations, there are now *four* candidates for Holy Orders. If the same proportion were found in all our Dioceses we should rejoice in the goodly company of over six hundred probationers for that sacred office, instead of the present scanty band of not more than two hundred.

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* Ashton's Memoirs, I, 452.

In the evening of Wednesday Divine Service was again celebrated, a numerous congregation being in attendance. The Rev. Mr. Salter of Dover, and the Rev. Dr. Haight officiated, and an able sermon was preached by the Rev. Mr. Tuttle of St. Luke's, New York.

On Thursday morning, at the opening of the session of the Convention, prayers were read by the Rev. Dr. Bourns and Rev. Mr. Swett. The business of the session was brought to a close in the course of the morning. The Rev. Dr. Burroughs read a draft of a Constitution and a Code of Canons drawn up with great care, which lies over until the next Convention. The subject of the title of the Church Lands in New Hampshire was discussed at some length, and with great good feeling; and it was resolved to petition the venerable Society for the Propagation of the Gospel in Foreign Parts to vest the title to all the property originally held by them, in a Diocesan Board with the Bishop at its head, and responsible to the Convention.

The following elections were had.

Standing Committee: Rev. C. Burroughs, D.D., Rev. T. G. Salter, Rev. I. G. Hubbard, G. Saffrey, Esq., Hon. C. W. Woodman.

Delegates to the General Convention: Rev. C. Burroughs, D.D., Rev. N. Sprague, D.D., Rev. N. E. Marble, Rev. T. G. Salter, J. W. Peirce, Esq., J. Whipple Esq., Hon. N. B. Baker, C. M. Bingham Esq.

Secretary of the Convention: Hon. N. B. Baker, in whose absence the Rev. Mr. Marble acted.

Treasurer: John Whipple.

On Thursday evening prayers were read by the Rev. Mr. Tuttle and the Rev. Dr. Haight, and an impressive discourse was delivered by the Rev. Mr. Salter.

On the following Sunday, the first after Trinity, May 29, the Bishop held a special ordination, when he admitted the Rev. Alonzo B. Flanders, Deacon, Minister of Trinity church, Cornish, to the order of Priesthood. Morning prayer was read by the Rev. Josiah Swett of Bethel, Vt., who also presented the Candidate. The sermon was preached by the Rev. Dr. Haight. The church was filled to its utmost capacity, as it was also again in the evening, with a most attentive congregation. The erection of this chaste edifice, of a style so altogether novel in this region of country, and the solemn and impressive services by which this week was marked, will we doubt not awaken in many intelligent minds a spirit of inquiry in regard to the Church, its claim and privileges, which by God's blessing may lead not a few to enter her fold and profit by her manifold gifts.

Rhode Island.—The Bishop of Maine, on the 23d May, confirmed four persons at the church of the Ascension, Wakefield: on Wednesday the 25th, seven persons at Trinity church, Newport, in the morning, and 15 at Emmanuel church, Newport, in the evening: on Friday, one at St. Mary's church, Portsmouth, in the afternoon four at St. Paul's church in the same town; and in the evening seven at St. Michael's, Bristol: on Saturday, six at St. Mark's church, Warren; on Sunday the 29th, seven at Grace ch., Providence, in the afternoon nine at St. Stephen's, in the evening ten at St. John's.

Connecticut.—On the first Sunday after Trinity, the Assistant Bishop visited St. Michael's church, Naugatuck, and confirmed nine; and 33 in St. John's church, Waterbury, in the afternoon; in the evening, two at St. Paul's chapel, Waterville.

Pennsylvania.—*The Episcopal Recorder* is in high glee at the result of the Convention elections, and piously observes:

> Most certainly they will use the power placed in their hands. It is a solemn trust from the Church and its great Head, and must be employed for the maintenance of the Protestant principles, evangelical doctrines and orderly observances of the household to which they belong. That they will use it wisely and discreetly, and with becoming moderation in things that are not essential, but firmly and fearlessly in things that are essential, we have no doubt. At all events, it is only fair with such a preponderance of strength that they should have a trial. May God give them both wisdom and strength.

We shall probably learn before long the difference between *essentials* and *non-essentials* according to the "use" of Pennsylvania.

Delaware.—The Sixty-third annual Convention met in St. Paul's church, Georgetown, on Wednesday, May 25—the Bishop was absent, and the Rev. Mr. Brinckle presided. The Rev. Breed Batcheller, the Rev. Charles Breck, the Rev. Samuel C. Brinckle, Samuel Bailey, Solomon M. Curtis, were elected on the *Standing Committee*. The Rev. G. W. Ridgeley, the Rev. S. T. Carpenter, the Rev. George Hall, the Rev. S. C. Brinckle, Capt. S. F. Dupont, the Hon. C. S. Layton, J. F. Burton, the Hon. J. J. Milligan, were elected *Delegates to the General Convention*.

Kentucky.—The Bishop visited (specially) on the 19th May, Ascension church, Frankfort, and confirmed ten persons.

Virginia.—Bishop Meade it appears is somewhat better. On the 26th ult., he confirmed 20 persons in Grace church, Petersburg; and on the 27th, 14 in St. Paul's church in the same city.

North Carolina.—The following sketch from the *Raleigh Star* is the fullest account of the Conventional proceedings that has yet reached us:

> The most important business before the Convention was the state of the diocese, occasioned by the abandonment of his office and jurisdiction by Dr. Ives. The committee appointed on the subject reported that the diocese was vacant by the act of its own Bishop, and that it be so declared,—and recommended the appointment of his successor without delay. It was also determined that a special committee be appointed to draw up, after the adjournment of the Convention, a detailed statement of the whole case, for presentation to the next General Convention.
>
> We understand that the election for the vacant Bishopric, was sought to be confined within the diocese, but that the clergy divided almost equally between the Rev. Drs. Mason and Drane, the distinguished rectors of Christ church, Raleigh, and St. James' church, Wilmington. More than thirty ballottings were had among the clergy before two-thirds of their number (the constitutional vote) united upon the Rev. Dr. Thomas Atkinson, of Baltimore. Drs. Hawks and Southgate also received a respectable vote. The laity confirmed the nomination of the clergy upon the first ballot.
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> The salary of the Bishop was raised to $2,500. The utmost good feeling prevailed among the members of the Convention, and the diocese is represented to be at almost perfect unity.

Since the above was in type we have received a valuable statement from a correspondent to whom we return our thanks.

Dear Sir: Thinking that it may be a subject of interest to you and the Church at large, you have a copy of the resolutions that were introduced before the Convention of the Church in this diocese at the late meeting at the city of Raleigh, with the action thereon.

The following preamble and resolutions were introduced by Mr. J. H. Haughton.

Whereas Dr. Levi Silliman Ives has declared, by a letter addressed to the Convention, his final abandonment of the Protestant Episcopal Church in North Carolina,

Resolved, That the said abandonment has created a vacancy in the Episcopate in this diocese.

Resolved, That this Convention will, at 10 o'clock A. M. Saturday, proceed to fill said vacancy.

Resolutions introduced by Mr. E. L. Winslow:

Whereas, by the report of the Standing Committee and the documents therewith submitted, Levi S. Ives did, on the 22d day of December 1852, apostatize to the Church of Rome, thereby rendering his separation from the Protestant Episcopal Church complete as far as in his power,

Resolved, That the Episcopate of North Carolina is vacant, by the abandonment of the same by the late Bishop thereof.

Resolved, That this Convention will proceed on Saturday morning the 28th, at 9 o'clock, to fill the vacancy thus made, by the election of some suitable person as Bishop of the diocese of North Carolina.

Resolved, That a committee consisting of two clergymen and three laymen be appointed, whose duty it shall be to prepare carefully a full statement of the facts in relation to the late Bishop of the diocese, L. S. Ives, and make report of the same to the General Convention of the Protestant Episcopal Church, and also make a copy of the same report, with the action of the General Convention thereon, to the next Annual Convention of the Church in this diocese.

These resolutions were referred to a committee of ten, five clergymen and five laymen.

The Rev. R. B. Drane, the Rev. A. A. Watson, Thomas Ruffin, lately Chief Justice of the State, the Hon. G. E. Badger, Robert Strange, were on this committee; the others are not now recollected.

This committee reported the following preamble and resolutions:

The committee to whom was referred the report of the Standing Committee and the accompanying documents and sundry resolutions relating to the case of Dr. Ives, having considered the same, report—

Levi Silliman Ives, D. D., LL. D., lately the Bishop of this diocese, having, in the month of October last, left the United States for Europe, upon leave of absence asked and obtained by him, for the purpose of recruiting his health and that of Mrs. Ives, alleged by him to have become impaired, and having, by a communication written from Rome, under date the 22d December last, addressed to this Convention in the form of a resignation of his Episcopal place and jurisdiction, made known the fact, that he had renounced the communion of the Protestant Episcopal Church and had determined to make his submission to the Church of Rome, and it thus appearing that he had abandoned and relinquished his Episcopal charge, and by his apostacy to the Roman Church has disabled himself from ever exercising any Episcopal jurisdiction within this diocese, this Convention, in the name and in behalf of all the clergy and laity of the diocese, doth declare the Episcopate thereof vacant; and therefore

Resolved, That the Convention will proceed to elect some suitable person as Bishop of this diocese to fill the said vacancy.

Resolved, That a committee of three clergymen and two laymen be appointed, with instructions to draw up a detailed statement of the difficulties between Dr. Ives, lately the Bishop of this diocese, and the said diocese, and that they deliver the same to the delegates from this diocese to the next General Convention of the Prot. Ep. Church of the United States to be by them laid before the said General Convention, and that a copy of the said statement be published with the Journal of this Convention.

The preamble and first resolution were unanimously adopted.

The second was carried after some discussion.

The committee to draw up the statement consists of the Rev. Dr. Mason, the Rev. A. A. Watson, the Rev. A. F. Olmstead, Judge Ruffin, and Judge Battle.

The subject created very little discussion. A deep and settled feeling of determination as to the course the diocese should take, prevailed.

The time had arrived for action, prompt, decisive action.

Those who had been in favor, heretofore, of mild and forbearing measures, who had hoped that he who was once beloved and had exercised his office for many years with great acceptability, might come back, were ready to declare they had been mistaken, that their opinions had undergone a change, and that they were ready to forget that the late Bishop had ever been in North Carolina; while it was believed that the course which the diocese had taken, up to this Convention and throughout, was wise, was Christian, such as should elevate the Church in North Carolina throughout the country, standing as she has done, now does, and will continue it is hoped, on the foundation laid by the great and good Ravenscroft, and defended as she has been and will long be, we hope, by those who were taught at his feet, and to whom many obligations are due.

The delegates to the General Convention are the Rev. Messrs. Mason, Drane, Watson, and Johnson of the clergy, and Messrs. Winslow, Bryan, Collins and Thos. H. Wright of the laity.

THE CHURCH ABROAD.

We are without later Church files, and have been compelled to trust to previous sources, which had been already pretty well exhausted.

The Society for the Propagation of the Gospel in Foreign Parts has received a tremendous blow from the Rev. John Smith. This personage is the rector of Baldock, Herts, England, as we gather from the heading of his letters, and has been, he states, *thirty* years in the ministry and *twelve* in the Society. By these tokens he may be distinguished from others bearing the same name and surname. Mr. Smith wrote a wordy epistle to the Rev. E. Hawkins, containing a long extract from the Bishop of Michigan's noble sermon at the Jubilee, enquiring whether "the Society in its executive and public capacity identifies itself with, sanctions and fully approves of, or disclaims the statements" thus made. The Secretary informs him in reply that the preacher is appointed by the Archbishop of Canterbury, and that the Committee does not consider itself a "competent tribunal to pronounce judgment upon the doctrinal statements" referred to. Hereupon the Rev. Johannes indites a second letter, in which he boldly pronounces "the statements contrary to the doctrine of the Protestant Episcopal Church in America" (!); sagely observes that if the Committee cannot give a direct answer to his "plain question," "still less competent must they be to judge of the qualifications of missionaries, and to direct wisely and scripturally their missions to the colonies and to the heathen;" and announces that he *withdraws from the Society!!* The Rev. Secretary in reply corrects one or two mistakes into which he had fallen, and informs him by authority that "while it has been the practice of the Society to print the anniversary sermons, it has never held itself to be thereby identified with the statements put forth in them." This does not satisfy the irate Smith, who in a *third* epistle contends that his mistakes are no mistakes, proses to some extent respecting "scriptural truth," "publication of error," "torch of discord," &c., &c., and with great *naivete* recommends the Society to put "not responsible for the contents" at the head of every sermon published by it.

It must be deeply afflicting to the Venerable Society to be deprived of the support of one so enlightened as a theologian, so perspicacious as a critic, and so amusing as a correspondent. We hope and pray however that it may survive the terrible shock, not be too much cast down, and still go and prosper in its glorious labors.

The Church Missionary Society.—We find in the *Southern Churchman* the report of a speech said to have been delivered before this Society at the late Anniversary by a Presbyter of this Diocese. We hope there is some mistake, and can hardly believe that any clergyman from this country could utter such unmitigated trash before such an English audience as was assembled on that occasion. If the report is authentic we can only blush for the American Church thus misrepresented, and we presume our readers will share our emotions when they peruse the annexed specimen of rant and nonsense.

> What a glorious scene it was when the outward chief minister of the English Church went into the metropolitan cathedral and consecrated the British and Foreign Bible Society. The Archbishop of Canterbury had consecrated a long line of episcopacy. Never did one officiate to set apart an overseeing power so penetrating, so permanent, as when Archbishop Sumner laid his hands upon the head of the British and Foreign Bible Society. That is an episcopacy that will outlast all time, for it is the true apostolic succession. He regarded to have heard a thought suggested that there had been something like "irregularity" in the earlier proceedings of the Church Missionary Society. He never, as a Christian minister could conceive the point that there was any "irregularity" in a man, with the Bible in his hand, preaching to his fellow-creatures. He must maintain that every man who had the Bible, and gave the Bible, had the highest possible authority in his hands. There was none higher. Could they forget Naaman the Syrian, and the word of life preached to him by the little servant-girl? Was there anything "irregular" in that? He rejoiced in the effects of the Prayer book, and would mention one very peculiar fact which occurred within his own knowledge—That of a young man in one of the Western States, who, having no place of worship to attend, shut himself up in a room and read aloud the whole Church Service to himself. That young man was shortly afterwards met by a friend who said to him, "I understand you have set up an Episcopal Church and I wish to become a member of it." He went in the afternoon and he and the young man were the church. That was about two years ago. An edifice had since that time been erected there and consecrated by the Bishop, and there was now a pastor and a Church, and everything was conducted in the orderly form of episcopacy. Now, was that very "irregular?" He simply asked for information. That young man was "regular" in reading the service to himself, and the result had been most satisfactory and encouraging. And he wished they could go to the end of the world on that principle. The Report referred in terms of approbation to the stand which the American Missions had taken. For thirty years he had been a member of the Committee which regulated the Missions. They had been compelled to relinquish the character of the effort so made among the Eastern Mission, because when a man was converted he would "come out" and there was no keeping him in. It was a matter of necessity that a converted man should be a Protestant. The Presbyterian board labored for a longer period to accomplish the same end, to purify a dead thing, to water a decayed stump, to bring life to a thing that was utterly defunct, and they found it quite impossible; and when at last they found these converts would "come out" and could not be kept in, they gave way. He chained himself to the Bible. Sink or swim he would never maintain principles that did not seem to him to be perfectly patent upon the face of that holy book. That was the position of the American Church. They might have to fight through a sea of baptismal regeneration, but there was a vast continent beyond, and they would stand with the Bible in their hands on an everlasting and glorious shore.

New Zealand.—On the 29th October last, memorials from members of the Church of England, in the districts of Auckland and Onehuga, were presented to the Bishop of New Zealand, praying him to adopt measures for forming a voluntary organization of the members of the Church of England in Auckland and its neighborhood—"For the purpose of framing rules and regulations for the better ordering of all local matters connected with the Church; and especially for making provision for the building and endowing of churches and schools; and for the management of financial affairs in general."

With a view to give effect to the wishes of the memorialists, the Bishop, in a circular letter addressed to them, and also by public notice, requested the members of the Church of England to elect representatives from the several districts, to attend a meeting of clergy, lay office bearers, and lay representatives, to be held on Monday the 15th of November 1852.

Pursuant to the above notice, a meeting was held in St. Paul's school, Auckland.

Substance of the Statement laid before the Meeting by the Bishop.

The chief support of the clergy in the diocese of New Zealand has hitherto been derived from the Society for the Propagation of the Gospel; but the Bishop is under pledge to the Society to release it from this payment as soon as possible: and the Society by its rules is at liberty, at the end of every period of five years, either to alter the amount of the grant, or to withdraw it altogether.

As the third period of five years—dating from 1841—has been entered upon without notice from the Society of any intended reduction in its grant, the Bishop has reason to hope that it will be continued at the present amount to the end of the year 1856.

The annual amount originally granted was £1,200, of which £300 was allotted by the Society to the maintenance of collegiate students, leaving £900 per annum available for the support of parochial clergymen. The Bishop, in the exercise of the discretion vested in him by the Society, divided this sum into two equal parts; assigning £450 per annum to the maintenance of clergy in the province of New Ulster, and £450 for the same purpose in the province of New Munster.

The annual grant to New Ulster still remains unaltered, £300 being annually granted to the archdeaconry of Waitemata, and £150 to the settlement of Taranaki.

In New Munster, a portion of the annual grant has been commuted into permanent endowment; the Society having granted £7,000 for the settlements of Wellington and Nelson, to meet a like sum contributed by the New Zealand Company: and withdrawing, in consideration of this advance of capital, £200 per annum from the amount of its grant. The province of New Munster therefore receives from the Society only £250 per annum, but the annual income which it receives from its endowment fund, invested in the Three per Cents., is £444 13s 8d in lieu of the £200 thus withdrawn.

Endowment Fund.—The advantage of an endowment fund being so apparent, the Bishop requested the meeting to authorize him to ascertain from the Society for the Propagation of the Gospel whether it would be willing to meet with an equivalent amount any sums contributed for endowment in the archdeaconry of Waitemata, it being understood that the Society would withdraw £5 from the amount of its annual grant for every £100 granted by it for investment.

The Bishop offered in addition to pay into the same endowment fund a fair proportion of the subscriptions placed at his disposal by private friends for the use of the Church in New Zealand.

The general fund thus formed for the archdeaconry of Waitemata, augmented annually by rents of Church lands and other local resources, will be placed by the Bishop at the disposal of a General Convention, formed in accordance with the principles defined in his pastoral letter; even if it should extend no further at present than to the form of a voluntary association of Church members; but until the Church body shall have been formally organized, the legal estate of the land and other property of the Church must remain in the hands of the Bishop, subject to such declarations of trust as may be agreed upon by the General Convention.

Maintenance of Clergy.—In the meantime till some definite form of Church government shall have been established the Bishop acts provisionally as trustee of the General Church Fund, and regulates the incomes of clergymen, according to a rate of payment printed in the "Church Almanac," and commonly known by the name of the Diocesan Scale. The general fund has never been held responsible for more than one-half of a clergyman's salary, it being expressly stated that the other moiety must be derived from local resources.

Resolutions of the Meeting.

1. That in the opinion of this meeting, it is the duty of the members of the Church of England to take measures to provide a fund towards the permanent support of the religious ministrations of their Church in New Zealand.
2. That with the view of carrying out the foregoing resolution, the Bishop be requested to ascertain from the Society for the Propagation of the Gospel in Foreign Parts, whether they would become parties to an arrangement for forming a permanent endowment of the Church in the province of New Ulster, in accordance with the plan proposed by the Bishop in his opening statement.
3. That in the opinion of this meeting it is desirable that the general care of the Church and Cemetery in each district, and the duty of raising the funds necessary towards the support of the present and future ministrations of the Church, and the support of schools, should be entrusted to persons annually elected by the lay members of the Church of England in the district.
4. That the Bishop be requested to supply a copy of the statements submitted by him to the present meeting, together with a statement of the several powers which he may deem it expedient to confer upon the persons to be elected as aforesaid, with a view to give effect to the third resolution; and that the members elected by the different districts to be present at this meeting, be requested to call meetings of the members of the Church in their several districts, with a view to give effect to the foregoing resolutions.
5. That the resolutions passed at this meeting, together with the Bishop's statement, be printed and circulated throughout the archdeaconry.

The Bishop's Answer to the foregoing Resolutions.

Subject to the obligation of the estimate laid before the meeting on the 15th November, and herewith printed, the Bishop is willing, in accordance with the third resolution, to entrust to persons to be annually elected by the lay members of the Church of England in each district, the general care of the church and cemetery, and the duty of raising funds for the support of the present and future ministrations of the church, and for schools; provided that the parochial clergy be *ex officio* members of such local boards of trustees.

With a view to the annual publication of the financial statement of the diocese, the Bishop would require that an account of the moneys received and expended by the local board, be furnished to the auditor of the archdeaconry.

The charge of the burial grounds will be subject to the following stipulations:—

1. That persons desiring to construct vaults of brick or stone, shall pay for the space so occupied at the rate of 10s per square yard, in the town parishes, and 5s in country parishes.
2. That all sums so received be rigidly invested, as a capital to buy a new burial ground, when the old one shall have become full.
3. That the interest of this invested fund, together with all burial fees and other local resources, be at the disposal of the local trustees for the care and improvement of the burial ground.
4. That the scale of fees be regulated by the Bishop, as part of his ordinary jurisdiction, till a General Convention shall have been established.

In order to carry out more effectually the above propositions, the Bishop has availed himself of the power vested in him by the Ecclesiastical Laws, and confirmed by her Majesty's letters patent, to appoint the Rev. C. J. Abraham, B.D., to the office of Archdeacon of Waitemata, and has delegated to him such powers as will enable him to act as the Bishop's Commissary, in all matters of business in which a formal consent may be necessary.

FOREIGN.

Our intelligence reaches to the 28th May.

In the House of Commons, on the 10th May, Mr. Chambers moved for leave to bring in a bill to facilitate the recovery of personal liberty in certain cases. He had no intention of interfering with religious liberty, but the object of the bill was to protect civil liberty. There were 75 Roman Catholic nunneries in England and Wales and perhaps 100 Anglo-Catholic nunneries (?) which required just as much looking after. He proposed that the Secretary of State should have the power of appointing one or more persons when there were reasonable grounds to infer the exercise of coercion and restraint towards any female whatever, to go in company with a justice of the peace to the house, ascertain the facts, and if necessary obtain a writ of *habeas corpus*. Mr. Bowyer said the charges against convents in pamphlets and Exeter Hall speeches were atrocious libels; *under the proposed inspection no convent could exist (!)* He explained the constitution and interior administration of convents, and asserted that the existence of coercion in them was utterly improbable. Serjeant Murphy denied that nuns were debarred from liberty. He had three female relations in different convents, and had always been permitted to see them when he pleased. Lord John Russell regretted that the question had been agitated. It was whether the present laws were insufficient for any class of her majesty's subjects, viz: those living in nunneries. He had seen no evidence of it, and he could not believe that British Roman Catholics were so indifferent to political freedom, and so destitute of the feelings of humanity as to see the law set at naught, and lend no assistance to the liberation of their own relations. If necessary let the *Habeas Corpus* act be enlarged. This proposed statute gave the Government power to interfere; it would excite the indignation of Roman Catholics, and he should oppose its introduction. Lord E. Howard contradicted certain reports made concerning Miss Talbot's case (now Lady E. Howard). Mr. Drummond thought the only effectual remedy was the suppression of monastic institutions altogether. Mr. Lucas (of the *Tablet*) thought Lord John's speech must settle the question. Mr. Whiteside thought the bill not comprehensive enough. It should protect property as well as liberty, and cited the oppressive case of Miss Macarthy in illustration. The laws of Leopold of Tuscany subjected convents to inspection. Both subjects would soon have to be comprehensively examined into. Mr. Fagan expatiated on Miss Macarthy's case (giving the Romanist version), and declared his most determined hostility to the bill. Sir R. Inglis and others supported the motion, which was carried by 138 to 115.

On the 18th, in the same house, a warm debate arose on a motion by Mr. Spooner to strike out the grant of £1235 for the repair of Maynooth College. It was urged that this was a new charge on the public, £30,000 a-year having been charged on the Consolidated Fund in 1845, provided Parliament should hear nothing more of that Institution. The motion was carried by a vote of 74 to 54—majority 20. The Government subsequently intimated that the vote would not be disturbed.

Mr. Disraeli stated on the 20th that he and his friends would not oppose the second reading of the Income Tax bill, but would reserve their strength for the third.

On the 27th the Government were questioned in both houses as to the position of affairs with Russia and Turkey. Lord Clarendon in the Lords, and Lord John Russell in the Commons, stated that the English and French representatives were acting in concert—that the integrity of the Porte would be maintained—and that they hoped Russia would do nothing incompatible therewith: also, that in the present state of the matter they could not say further what course they might pursue.

The Dublin Industrial Exhibition was opened on the 12th May, by the Lord Lieutenant of Ireland, with great splendor. Thus far it had been very successful, though the preparation of the building and the arrangement of the articles were still incomplete. The two halls are 355 feet by 50, and 65 feet in height.

Liability of Railway Directors.—A verdict of *manslaughter* was recently found by a coroner's jury against the Directors of the York and Northmidland Railroad Company, on account of an accident by which an engine driver and stoker were killed. The ground of the verdict seems to have been that the permanent way was so defective as to make the Directors responsible. There was also a question whether the rate of 45 or 50 miles an hour was not too great for safety. The principles involved are attracting much attention and discussion in the English papers.

An enormous steamship is about to be built by an English builder, Mr. Scott Russell—620 feet long, 100 feet beam, and of 12,000 tons burden. It is to be propelled by engines of 6000 horse power—2000 for stern propeller, 2000 for midship paddle wheels, and 2000 for the fore paddle wheels. It is supposed that the weight and length of this ship will preserve her from the action of the waves so powerfully felt in smaller vessels.

Turkey.—The Porte has refused to accept the Turkish *ultimatum*, and Prince Menschikoff had embarked on board of a Russian steamer, but had not left the harbor of Constantinople. He had given eight days more to the Turks to decide; when, if they still refused, he would depart for Odessa. The French fleet had been ordered to the Dardanelles; and it was supposed the English would leave Malta for the same destination. The news had caused a great agitation on the Paris Bourse. It is said that the French Emperor had informed the Russian Ambassador that he greatly desired peace, but would not hesitate to change his policy if Russia adopted hostile measures.

Belgium is looking towards an alliance with Austria. It is reported that the Duke of Brabant, eldest son of King Leopold, will marry an Austrian Archduchess, and thus the two countries be brought into an intimate alliance, and thwart any aspirations of France for an extension of territory in that quarter. The King and his son had been received with great attention at Vienna.

Switzerland.—The Austrian Charge had notified the Federal Authorities that his Government, convinced of the uselessness of further negotiations, had ordered him to withdraw. The Swiss Envoy had also left Vienna. It was uncertain what would follow.

China.—

At the last accounts the Chinese rebels were close upon Nankin and threatening Shanghae. Some say the former city had been taken. Two English war steamers, one French, and one American, had gone to the northward from Hong Kong to watch the progress of events. The English authorities had received an application for aid from the Chinese government, but it was not thought that any thing would be done.

Later accounts say that the ships of the three nations would act in concert to protect Nankin and Shanghae, and had undertaken to do so at the request of the Emperor. We doubt this, at least with reference to the American squadron.

OBITUARY.

At a meeting of the Vestry of Emmanuel church, held June 6, 1853, the folllowing preamble and resolutions were unanimously adopted—

Whereas it has pleased Almighty God in his wise providence to take out of this world the soul of our deceased brother, Daniel Mallory, for several years past the senior warden of Emmanuel church,

Resolved, That this Vestry bowing in humble submisssion to the will of the Father in Heaven, desire to preserve upon their records an acknowledgment of the loss which the Parish is called to sustain in the death of the late senior warden.

Resolved, That the zeal, punctuality and fidelity with which their late colleague discharged all his duties in this body and in the parish, deserved and received the highest esteem of this Vestry.

Resolved, That this preamble and resolutions be entered at length upon the minutes, and that the Rector be requested to cause a copy of the same duly attested by the Clerk to be transmitted to the widow and family of the deceased, with an expression of the cordial sympathy of this Vestry in their bereavement.

Resolved, That the Clerk transmit a copy of these resolutions to the *Churchman* and *Church Journal* for publication.

ALEX. S. LEONARD, Rector.

Attest, James D. Farrington, Clerk of the Vestry.

REV. LUCIUS M. PURDY.

This amiable and excellent clergyman, so favorably known at the North, first in Connecticut, as an officer of Trinity College, Editor of the *Episcopal Watchman*, and rector of the churches in Sharon and Salisbury, and then in this diocese, as rector of the church in Hampton, Washington county, was, at St. Mary's, Georgia, removed from this suffering life, on the 27th of April last, in the 48th year of his age, and the 20th of his ministry.

Mr. Purdy was a native of Rutland, Vermont, a graduate of Middlebury College, and for several years a member of its Board of Trustees. Educated as a Congregationalist, though never a communicant in that body, he began his theological studies in the Seminary at Andover; but changing his views while there, his preparation for orders he finished at the General Seminary in this city.

In February, 1834, he was, in St. Peter's church, Plymouth, Conn., ordained Priest by Bishop Brownell; and the clergy of Litchfield county and vicinity, who were for a few subsequent years associated with Mr. Purdy in their efforts to revive and extend the Church, will still recollect his patient zeal in traversing the cold hills and winter snows of this mountainous region, that by his earnest appeals he might arouse the congregations he addressed to more active labors and more generous contributions. The sudden failure of his health, in 1837, led to a dissolution of his connection with the parishes of Sharon and Salisbury, and to his removal from Connecticut.

For some months he conducted the *Southern Churchman*, at that time published at Richmond, Va., and afterwards officiated for a season at Scottsville, in that diocese. While in Virginia, he composed and circulated a small treatise, entitled, "The Missionary Argument," which did its part in reminding the members of our spiritual household of their duty to their less favored fellow-men.

Returning to his native place, he held services for a year or more in the parish of Wells, in the neighborhood of Rutland; and then removed to Hampton, in this diocese, where as rector of Christ church he remained three years; once more regularly and actively discharging all the duties of a parish clergyman.

While in Hampton, Mr. Purdy was associated with the Rev. P. Dyer of Whitehall, and the Rev. J. A. Spooner of Sandy Hill, in publishing their series of "Tracts for the People." One from the pen of Mr. Purdy is entitled, "The Good Way, or Novelties in Religion Exposed and Condemned," and is, in its condensed argumentations, sound views, and apt and polished diction, most creditable to his ability as a writer and theologian.

His health becoming more feeble, he decided to try the effect of a sea-voyage; left Hampton in 1843, and sailed for Smyrna. During his absence in the East he visited Greece and Constantinople, and enjoyed frequent and delightful intercourse with the missionaries of our own Church in that region, and with those from the mother Church of England.

After his return from Turkey, he passed his winters in the Southern States; officiating successively at St. Martinsville, La., Sullivans Island, and Abbeville, S. C., and lastly, since the autumn of 1851, at St. Mary's, Ga., where he rested from labor, lies buried, and sleeps in Jesus.

His last sickness, which seized him in January of the present year, he endured with entire submission to his Master's will; not a complaint nor a murmur ever escaping his lips. "Just waiting upon the Lord," was his Christian reply to one who visited him just before his departure; thus comforting his absent widow and children and his numerous friends with the assurance, that when he was summoned to leave the world, he was, through the grace of Christ, "ready."

Mr. Purdy was endowed with a mind of a high order. His perceptions were quick, his memory remarkably strong and retentive, and his judgment clear and prompt. Had his bodily health been equal to his intellectual vigor and moral energy, he would have been surpassed by very few in literary and theological attainments. When in Louisiana he officiated regularly in French, and could also read and speak the Italian, Spanish and German languages.

Perhaps most clergymen, when arrested by an incurable malady, as was Mr. Purdy in the fourth year of his ministry, would consider the visitation a sufficient plea for a release from the command, "Go, work in My vineyard;" but he did not so judge. "Work, while the day lasts," was an injunction he loved to obey. No rest did he find in inactivity. His earnest desire was to be incessantly engaged in his Master's service; and though the peculiar character of his complaint might have a tendency to discourage him, yet he was never heard to utter a desponding word. If he could do but little, he was thankful that he could do anything; if more, his ejaculation was, "To God be all the praise." Though mild in his dispositions, and gentle in his movements, he possessed an energy of purpose and affection which neither protracted sickness nor multiplied discouragements could ever subdue, and was thus enabled, while compassed with infirmity, to accomplish a vast amount of good for the Church he understood so well, appreciated so justly, and loved so much and so unceasingly.

So remote is his lonely grave, that probably no one of his clerical brethren, who once at the North aided him in bearing the ark of God, will ever drop a tear of saddened recollection over his slumbering remains; and yet from that distant mound can they each hear a silent whisper speaking to the ear of conscience, "Go, and do thou likewise."

CLERICAL CHANGES.

The Rev. J. B. Gibson, having resigned the parish of the Holy Innocents, near West Point, requests his letters and papers may be addressed to Tarrytown, N. Y., until further notice.

The Rev. Levi W. Norton, having removed from Watertown, and accepted the charge of St. Luke's, Jamestown, Chatauque county, N. Y., desires his letters and papers directed accordingly.

The Vestry of St. Philip's, Atalanta, Georgia, having given the Rev. William J. Zimmer leave of absence for six months to recruit his health, he requests all communications to be directed to Richmond, Va., until further notice.

The Rev. H. V. Gardner has removed from Huntington to Newtown, Conn.

At a meeting of the Wardens and Vestry of Trinity church, held at the Lecture Room of said church Wednesday evening, June 1st, 1853, Thomas Robinson, Junior Warden, in the chair; and Enoch F. Chapman, Clerk; the following letter from the Rev. Edward O. Flagg, resigning the rectorship of this parish, was read:

Norwich, June 1st, 1853.

To the Wardens and Vestry of Trinity Church:

Gentlemen: Having received a call as Assistant Minister of St. Paul's church, Baltimore, I have concluded to accept such call, and would respectfully tender my resignation of Trinity parish.

It would gratify me to remain with you longer especially at this peculiar crisis of your infancy as a Church, but the circumstance of my wife's health renders it necessary I should seek a warmer climate. I shall ever feel an interest in and pray for your welfare wherever my lot may be cast. Although pained on many accounts I could still feel reconciled in leaving, from your fine increase in strength and numbers, under the blessing of God. Trusting you to the guidance of Him who mercifully disposes our human destinies,

I remain with the sincerest respect and affection,

Edward O. Flagg.

The committee appointed to draft resolutions expressive of the sense of the meeting reported the following resolutions which were unanimously adopted.

Resolved, unanimously, That it is with unfeigned regret we receive the anouncement from the Rev. Edward O. Flagg that, on account of the prolonged illness of his wife, he has deemed it necessary to ask a dissolution of his connection with this parish—one which has so pleasantly existed from its commencement as a parish, which, under his charge, has from a small beginning and under various discouraging circumstances, been, by the blessing of God, greatly prospered. To this separation, however, we are the more reconciled, as we trust a more genial clime will prove beneficial to the health of his estimable wife, and will also afford him a wider field of usefulness.

Resolved, That the doings of this meeting be signed by the Wardens and Clerk and published in the *Calendar, Christian Witness* and New York *Churchman;* and that a copy be furnished to the Rev. Edward O. Flagg.

Samuel Tyler,
Thomas Robinson, } Wardens.

Attest, E. F. Chapman, Clerk.

MARRIED,

On Wednesday, June 1st, by the Right Rev. Bishop Wainwright, Thomas Fenner to Fanny E., daughter of Philip Henry, all of this city.

On Wednesday morning, the 1st inst., at St. John's church, Stamford, Conn., by the Rev. Dr. Todd, Samuel H. Holmes of this city, to Mary E., daughter of Nathaniel D. Haight, M.D., of the former place.

At Mineral Point, Wis., May 13, by the Rev. Josiah Phelps, the Rev. S. Decatur Pulford of the diocese of Illinois, and Miss Mary D. Bracken of the former place.

On Thursday the 2d inst., at Brooklyn, by the Rev. Dr. F. Vinton, Alexander Muir to Mary Quick, daughter of John Brouwer.

NOTICES.

The Protestant Episcopal Mutual Benefit Society.—We understand that this most noble and charitable institution is to hold a convention in connection with its sister societies in the United States, on the 15th of June, at the church of the Holy Communion in this city, corner of 6th avenue and 20th street. The religious services will commence at 11 A. M. The Rev. A. C. Cox, of Hartford, Conn., will preach the sermon, and the Holy Communion will be administered.

The delegates to the convention will meet in the Sunday School room in the rear of the church at 10 A. M.

The Chapel School of St. Barnabas, Dearman, Westchester county, will be dedicated by the Provisional Bishop of New York, on St. Barnabas' Day, the 11th of June. Service to commence at 10½ o'clock.

The cars leave Chambers street at 9 o'clock, and by special arrangement stop at Dearman.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 16th inst., at 59 Bond street, at 8 o'clock.

June 11, 1853. Thos. F. Frank, Rec. Sec.

Consecration.—The House of Worship recently purchased for the use of the Church at Coxsackie, Greene county, will be consecrated on Wednesday the 15th inst., the service to begin at 9½ A. M. The clergy of the Northern Convocation, and others who can make it convenient, are requested to be present, with surplices, without further invitation.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 14th inst., at 3 o'clock P. M.

Wm. H. Bell, Secretary.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 14th inst., at 3½ o'clock P. M. Wm. R. Ronalds, Sec'y.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3t

The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday, the 28th of June, at 7 o'clock, P. M., in the Seminary Hall. The Annual Sermon will be preached at 8 o'clock, in the Seminary chapel. And the Essay will be read in the chapel on Wednesday the 29th, Feast of St. Peter, at noon.

A. BLOOMER HART, Secretary.

Church papers please copy. June4–4t

APPOINTMENTS OF THE PROVISIONAL BISHOP.

June 12, Third Sunday after Trinity, A. M. Trinity Parish, New York.
P. M. St. Ann's church for Deaf Mutes, N. Y.
13, Monday, P. M. Christ, Hudson.
14, Tuesday, A. M. Convocation of the Clergy of Northern New York, at Hudson.
15, Wednesday, A. M. Consecration of Christ church, Coxsackie.
P. M. St. John's, Stockport.
16, Thursday, A. M. St. Peter's, Kinderhook.
17, Friday, P. M. St. John in the Wilderness, Copake Iron Works.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

BISHOP DE LANCEY'S APPOINTMENTS.

Wednesday,	15, at Chittenango,	"	10	A. M.
"	15, at Perryville,	"	3	P. M.
Thursday,	16, at Cazenovia,	"	10	A. M.
"	16, at Morrisville,	"	3	P. M.
Friday,	17, at Hamilton,	"	10	A. M.
"	17, at Sherburn,	"	3	P. M.
Saturday,	18, at Norwich,	"	10	A. M.

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following alms:

$25 from a member of St. James ch., Chicago, Ill.; $9 from St. Pauls, Brookfield, Conn., per Thos. N. Stanford, Esq.; $4 from the S. S. of the same, per do.; $100, Easter offering from C. E. B., of New Milford, Conn.; $18 from St. Saviours, Maspeth, L. I.; $2 56 from Grace, Cherry Valley; $9 from Christ, Springfield, Mass.; $18 from the S. S. of St. Johns chapel, N. Y., for the Indian mission, per Thos. N. Stanford, Esq.

J. LLOYD BRECK,
May 3, 1853. for the Minnesota and Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following alms, viz.:

$10, in memory of our little departed Hobart; $11 50 from St. Pauls, Whitehall, N. Y., Rev. C. H. Phelps, rector; $6 63 from Mrs. Charlotte Beaumont, Plattsburgh, N. Y.

J. LLOYD BRECK,
May 6, 1853. for the Minnesota and Chippeway Mission.

General Protestant Episcopal Sunday School Union.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

St. Pauls, East Chester, Rev. W. S. Coffey, $3 65; W. P. L., $3; members of St. Michaels, Charleston, by hands of Mr. J. K. Sass, $23; Christ, Watertown, Conn., Rev. H. H. Reid, after a sermon by Rev. J. A. Spencer, D.D., $18—46 65.

By the Special Agent: S. S. and members of St. Pauls, Charleston, S. C., $29 87; members of St. Michaels, Charleston, S. C., $20; members of Trinity, Columbia, S. C., $39 06; Rev. W. T. Potter, $10; Trinity, New Haven, Conn., Rev. H. Croswell, D.D., $39 46; St. Johns, Howard co., Md. (additional to former contribution), $1; St. Johns, Bridgeport, Ct., Rev. G. S. Coit, $26—$165 39. Total $212 04.

JOHN W. MITCHELL, Treasurer.

Depository 20 John street, N. Y., June 7, 1853.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Mrs. Elizabeth Gautier, to constitute herself a life member, $25; *Whitsunday Collections:* St. Lukes, Somers, Rev. John Wells Moore, $5 97; St. James, North Salem, Rev. John Wells Moore, $2 97; St. Johns, Monticello, Rev. Edward K. Fowler, $3; Rt. Rev. Jackson Kemper, D.D., Whitsunday offg., $5; St. Matthews, Rev. Jessee Pound, $8; Ascension, Bushwick, Rev. S. C. Davis, $2 53; St. Pauls city mission, New Haven, Rev. Frederick Sill, $12. Total $64 47.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 7, 1853. 20 John street.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

WANTED, in a Church Bookstore, a lad about 14 years of age, of good principles, active, and of good address. He must reside with his parents. Apply by letter, Post office 1511.

A YOUNG MAN preparing for the ministry may meet with an engagement as resident tutor in a gentleman's family, close to the city. Particulars may be obtained at *The Churchman* office.

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3t

A CHURCH DICTIONARY, by Walter Farquhar Hook, D.D., Vicar of Leeds, 6th edition, revised and enlarged. One volume, 8vo. $3 50.

"On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary."—*Literary Gazette.*

Imported and for sale by D. APPLETON & CO., 200 Broadway.
June11–4t

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.

JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
Infants' Merino ¾ and half Merino Sacks, } All Cartwright & Warner's make.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.

The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

THE CHRISTIAN'S COMPANION TO THE SICK AND AFFLICTED.—Messrs. STANFORD & SWORDS have just issued a work with the above title, which is said to be one of the *best devotional works of the kind.* It is designed for the use of the Clergy, Sunday School Teachers, and all such as may be disposed to minister to the relief of those in adversity; also for the Afflicted Themselves. "To them," says a reviewer of the work, "it cannot be too highly recommended, *as there is not in my opinion* its equal *of a similar character extant.*" The following extracts from "The Opinion of the Work" will serve to show more fully its character.

"The character of the book, the end it has in view, and its comprehensiveness, so varied and so complete, will render it adequate *to fill that void* which has been so often felt by the benevolent Christian in the discharge of his duties among the sick and afflicted."

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OPINIONS OF THE CLERGY.

[Extract from Letter of Bishop Wainwright.]

My time has been so occupied that I have not been able to give the volume a sufficient examination to enable me to speak of it from knowledge. The *design* is good, and if judiciously executed, the book must be useful.

[Extract from Letter of Bishop Burgess.]

The design, tenor and general execution of the work, *are excellent;* its *doctrinal tone* seems *eminently pure*, and I cannot doubt that it will be found a *precious comfort* in many a chamber of sickness and sorrow.

[Letter of Bishop Whitehouse.]

Gentlemen: I have read the "Christian's Companion," which you did me the favor of sending and cheerfully add my mite of commendation as a work *admirably conceived and executed.*

I shall endeavor to extend the use of it with thankfulness to its author; *and the certainty of its doing good in a form and spirit for which I know no substitute.*

[Extract from Letter of the Rev. James Chapman.]

I consider this little work as the *best devotional book for general use* of all the numerous productions of the kind which I possess, or have read. Well is this Manual calculated to benefit both the *understanding* and the *heart* of all who use it as an aid to devotion. The miscellaneous selections of reading matter are the best that I have seen for edification of readers in the *true faith* of the Gospel and in holiness of life. I hope that effectual measures will be taken for the *general* diffusion of a work so well calculated for the promotion of Christian knowledge and piety.

[Extract from Letter of Bishop Doane.]

So far as my occupations have allowed me to examine it, it seems to me to be in the words of the Prayer Book, and in its spirit. There can be no higher praise. *I cheerfully recommend it.* And let me add, it delights me to recognize the hand of an old acquaintance in a work *so pure.*

[Letter of Bishop Brownell.]

Gentlemen, my eyesight is so poor that I have not been able to give more than a cursory look into the beautiful little book you sent me.

I would think it an excellent family book, particularly in seasons of affliction and sickness: while it must be a *valuable aid to clergymen* in the performance of their pastoral duties.

[Extract from Letter of the Rev. W. E. Wyatt, D.D.]

It is valuable as an instrument of much good in a department not amply provided for. As far as my opportunity has allowed me to become acquainted with it, *it appears to me sound in principle, fervent in the tone of its piety, and judicious in language and style.* I trust that its author will derive from this, and his other offices of charity, the best recompense of his faith.

[Extract from Letter of the Rev. E. H. Canfield.]

It has fewer defects, and more excellencies, than any work of the kind I have ever seen; and I most cordially subscribe to the "Opinion of the Work," which precedes the Preface.

[Letter of Rev. John S. Stone, D.D., Brookline, Mass.]

Gentlemen: I have read considerable portions of "The Companion," and am led to believe that a perusal of the whole would justify the elaborate "Opinion of the Work" prefixed to the author's Preface. *In its variety, as well as in its evangelical spirit, it supplies a want which many have felt,* and may be used with comfort, and to edification, both to those who give and to those who receive the ministries of Christian consolation and instruction, amid "the changes and chances of this mortal life."

[Extract from Letter of Rev. Thomas Atkinson, D.D.]

I have examined "The Companion," and am on the whole very much pleased with it. The expression on 64th page I would omit—"they with us." It favors a practice unauthorized by our Church, and susceptible of gross abuse. The general tone of the book is, however, altogether free from exception on this ground, and is, I think, admirable. Its varied prayers, taken, most of them, from the best sources, supply a want often felt both by Clergy and Laity, and especially by the latter, in seasons of sickness and trouble.

[Extract from Letter of Rev. H. M. Mason, Easton, Maryland.]

In its tone, it is truly saintly. It is of that class of works in which the soul delights to refresh itself from the perplexities of life, and the elemental strife of controversy. Its odor is of heaven for the chamber of the sick. It is not a work of which it would be becoming to speak in the language of literary panegyric. In any devotional book there must either, directly or indirectly, be conveyed some doctrinal teaching, but he who is most alive to the interest of Christ and his Church, will find in this volume nothing that is not fitted to increase his affection for both. I know not its author, but he cannot be otherwise than . . . . who has prepared so well a book, which so fills the mind of the reader with the desire at least of growing in goodness. I could wish that the office, in full, for the Visitation of the Sick, had been added. It is superfluous to say, with such an appreciation of the volume, that I heartily wish it success, and that the author may find his reward in time, as well as in eternity, in the blessing of many a world-wearied heart, and in the divine approbation to a good and faithful servant.

[Extract of Letter of the Rev. Wm. I. Kip, Albany.]

I have examined the "Companion" with much pleasure, and consider it the best collection of prayers for the sick and afflicted with which I have met. They are admirably selected, and seem to contain every variety, adapted to all cases. It will be particularly valuable to the clergy in their pastoral labors. It is published too, in a way to form a beautiful volume.

N. B. The Christian's Companion will be furnished in various styles of binding, and when a number of copies are taken for distribution a suitable reduction will be made. June4–4t

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CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
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POETRY.

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day
Or e'en an hour may bring to me;
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On Him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hands!
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath, or winter snows,
Sickness or buoyant health—
Whate'er betide,
If God provide,
'Tis for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pure illume,
And strew my path with fairest flowers;
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a Friend
Till time shall end,
Unchangeably the same: in Thee all beauties blend.

My times are in Thy hand;
Many or few my days,
I leave with Thee—this only pray,
That by Thy grace I, every day,
Devoting to Thy praise,
May ready be
To welcome Thee,
Whene'er Thou comest to set my spirit free.

My times are in Thy hand!
Howe'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ, my friend!
If He be nigh,
Howe'er I die,
'Twill be the dawn of heavenly ecstacy.

My times are in Thy hand!
To Thee I can entrust
My slumbering clay, till Thy command
Bids all the dead before Thee stand.
Awaking from the dust,
Beholding Thee,
What bliss 'twill be
With all Thy saints to spend eternity.

To spend eternity
In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling Thee—
O, too transporting sight,
Prospect too fair,
For flesh to bear!
Haste, haste, my Lord, and soon transport me there!

SELECTIONS.

[From Newland's Lectures on Tractarianism.]

Calmness of Truth.—Mr. Thelwall says that he told a pious old lady, who asked him the difference between High Church and Low Church: "The High Church place the Church above Christ, the Low Church place Christ above the Church;" which definition, I have no doubt, was highly satisfactory.

About a hundred years a ago, that very same question was asked of the famous South: "Why," said he, "the High Church are those who think highly of the Church, and lowly of themselves; the Low Church are those who think highly of themselves, and lowly of the Church."

It is not for me to say which of these definitions is the most correct; but South was a very great man, and a very eminent preacher. Mr. Thelwall may be both the one and the other, but I cannot say I ever heard of him before.

I have been told that many people were surprised at my lecture because, like my friend the Layman, I did not pray all the Evangelicals might be confounded, but on the contrary praised them. I suppose they had been so accustomed to hear strong language from the Protestant Defense Association here, and the Roman Catholic ditto in Dublin, that they could not conceive the possibility of a controversial lecture without a pretty plentiful seasoning of theological pepper.

If I have done no other good by my lecture, at least I have done this: I have shown you that it is very possible for a man to be firm in his own convictions, earnest in diffusing them, strong, and if you will, obstinate in his determination, and yet unwilling to impute unworthy motives to those who differ from him: I have shown you that he may feel quite sure that he is right himself, without consigning to eternal perdition all who think him wrong,—in one word, that Christian zeal is quite compatible with Christian charity.

When I was a graceless young fellow at Cambridge, I used to abuse Charles Simeon, and ridicule the Simeonites. I have lived to be abused and ridiculed myself, and having, like Tiresias, tried both sides of the question, I can assure you, from personal experience, that the recollections of the latter of these conditions are very much pleasanter than those of the former, especially when one grows older and begins to read one's Bible.

Shallow brooks are noisy, deep waters are smooth. Depend upon it, when a man is deeply and strongly impressed with the truth of his own convictions, he is in no way tempted to rail at his neighbor. The conscientiousness of latent strength gives calmness; the certainty that truth is on our side, and must in the end prevail, whatever it may seem to do at present, gives patience. Anger implies a secret doubt, and *we* have no secret doubt; we have a calm, quiet, firm, and strong conviction of the soundness of our position; we can afford therefore to leave anger, and railing, and scoffing, ay, and envy, hatred, malice, and all uncharitableness, to those who want them. We do not.

You have heard the story of the deaf man relating that Mr. A. and Mr. B. had had a serious quarrel, and that Mr. B. was quite wrong. "What was it about?" said the friend. "That I do not know," said the deaf man, "for I did not hear one word of it." "Then how do you know which was right?" "O easily enough," said the deaf man; "Mr. B. lost his temper, spoke very loud, and Mr. A. was as cool all the while as I am at this moment."

The deaf man was quite right; anger really is a very good test of truth; people never use strong language except when they run short in strong arguments. When they are angry there is a screw loose, and they know it. There was a good deal of sound practical sense and shrewd knowledge of the world in the endorsement of that brief said to have been picked up in Westminster Hall: "A weak case; abuse the plaintiff's attorney."

Truth and railing invariably take opposite sides. This I say generally, as a lecturer, as a controversialist, as an individual like yourselves; but as an ambassador of Christ I say much more,—I say that it is absolutely impossible that I should express irritation, or even feel it. I cannot feel anger at receiving that which I know is my own just punishment. We were placed in this our office by our Heavenly Master for the express purpose of teaching the doctrines of His Church, of laying down the laws of His kingdom: "Go ye, teach all nations," were the words in which our appointment was given into our hands, and the very existence of opposition proves that we have not fulfilled our mission; the greater the opposition, the greater the proof of our neglect; the firmer our conviction in the truth of the doctrines which we hold, the greater the blame to us, when we find that you, whom we were appointed to teach, do not hold them also. If we had done our duty, you would not be ignorant of these things; if you were not ignorant of these things, you would not now be opposing us.

That I personally can divide the blame with hundreds of thousands who have preceded me in the ministry, or who are now partaking in it with me,—that we spread it over a century and a half of cold neglect, diminishes from it nothing. It is no new thing that God should visit upon the children the sins of their fathers; nor are our own sins of omission so few, that we can complain that He does so.

And, now when we find our late and inadequate efforts to repair that which should never have been permitted to go to ruin misunderstood and suspected, the real true everlasting doctrines of Christ's Church called Popery, and ourselves reviled and stigmatized as Papists,—is it for us to be angry, is it for us to say that we have not deserved it, we have not deserved what you say of us, we have as great a horror of Popery as you can have yourselves? But we have deserved your reproaches, for we have been unmindful of our duty; we have suffered you to live and grow up in forgetfulness of our Master's laws, when it was our business to teach them, in ignorance of the channels whereby He bestows His grace, when it was our duty as stewards of His mysteries to bring them home to every one of you. What right then have we to complain that we are reaping the fruit of our own neglect—that these things are strange and unpleasant to your eyes—and that you show that they are so? What right have we to be irritated with you, to call your opposition factious? Your opposition, unjust as it may be, is our well-deserved punishment. You have received a loss at our hands, not that which you imagine, but a loss no less, and you have a right to be angry with us.

Do you remember one of the earlier engravings of the Art Union, called "Una entering the Cottage," which was once in all the print shops? That picture was the cause of my becoming a subscriber to the Art Union. I have hung it up in my sitting room, and many a lesson of patience and humility has it taught me. You may not perhaps remember it, for it is now some years since it came out. A female figure, calm, serene, and robed in pure white, is entering a low, mean, dark cottage, the door of which, strong enough and solid enough to be the defense of a castle, has just been burst open and thrown down by the lion that attends her. It is an incident from Spencer's "Færie Queen," and is in itself a deep and solemn allegory. Una is the One Holy Catholic and Apostolic Church; the lion that attends her is the force of Truth; the strong door is the strength of prejudice, which it is the mission of the Church, aided by the force of Truth, to overcome. In this case it has been overcome, and the pure light of heaven shines at last through the doorway. And how is this inestimable blessing received by those who have hitherto sat pining in the darkness within? With evident fear, and distrust, and aversion. These passions are painted strongly on their countenances; they are represented as turning from the light, which, blessing as it may be, is yet painful to eyes so long unused to it. And how is Una herself depicted? Calm and pitying, she is repressing what the poet calls "her unruly page;" she is keeping back the lion, secure in the quietness of her confidence.

And if that was the attitude of Una at her first entrance, what should it be now? She should never have left the cottage, and she knows that; she should never have suffered the strong door to be closed. If the painter had been depicting the Una of our days, besides the pity and compassion for those who were thus turning away, which he has expressed on her countenance, he must have depicted also a strong tinge of self-reproach.

"The truth is," says Mr. Gresley, in a little book of his, which I would advise you all to read—"Clement Walton, the English Citizen"—"the truth is, that the Church has been sadly neglectful for the last two or three generations; she ought to have divided her parishes long ago, and increased the number of her ministry, and—"

"But, my good sir," said Mr. Hammond the clergyman, with some degree of warmth, "whose fault was that? Why did not your laymen, who have been managing our affairs for us, take care to divide our parishes, and appoint a proper number of clergymen?"

"And why did not you clergy," replied Mr. Walton, "tell us what we ought to do, and preach at us every Sunday, morning and evening, till we did it? I never heard that you ever made any great efforts of this sort?"

In good truth we have all been neglectful; neither clergy nor laity can afford to cast reproach upon the other, for both have come short of their duty; and thus our "English Citizen" continues: "I can assure you," says he, "that when I spoke of the Church having neglected her duty, I meant to speak of laymen as much as of clergy; I did not in the least intend to exonerate the State from her share of the blame. And now, since we have both been equally neglectful, let us vie with each other which can do most to repair the mischief." This is what we, the Church Union, are striving to do, clergy and laity alike. This is why we are Reformers?

Value of the Prayer Book.—One great reason why I am anxious that our real principles should be brought into light, is, that I am convinced that our opponents within the Church will perceive that we are like the knights that have been looking at the opposite sides of the gold and silver shield, that we have been contending earnestly for two truths, both equally true, and neither in opposition to the other, that we say the same thing only in different ways.

We have been contending with one another, because we were ignorant of one another. I do not know any good that the rural chapters have done to the Church greater than the simple fact of bringing us together, and showing each of us what really are the principles which we really do hold. Bishops were afraid of these chapters, just as they are afraid of Synods now: there were so many parties in the Church—we should meet and quarrel. We stood apart and quarreled, but when we met we agreed. Why? Because we had all been holding the same doctrines, only we had been expressing them in different forms. It was no wonder that we did so, we had never met together to compare our sentiments.

The grand and everlasting doctrines of Christ's Church had always been there, always before our eyes, only in the darkness they had not been seen. In the deep dark night of the 18th century and the beginning of the 19th, it was as much as we could do to keep in sight the faint far outline of the everlasting hills, and the strong firm mountains just dimly traced upon the dark horizon; all the minor features of the landscape were wrapped in gloom. What wonder then that each one of us who strained his sight into the darkness gave to those dim and dusky forms, which he could scarce distinguish at all, that hue and that form which his own imagination supplied, and what wonder that that hue and that form seemed different to different observers? It would be marvel indeed were it otherwise. But as the light dawns across the same scene, one after another, the old half-forgotten yet familiar objects come into sight: now the ray strikes on some well known landmark, now on the old familiar spire of some Church, now on the well remembered shelter of an ancestral grove, now on that hill that used to be our beacon, now on that hollow that used to be our retirement. The shapes with which our imaginations had invested these objects during the hours of darkness fade away, and we all and all alike, hail with holy joy the well known landscape of the Church's childhood.

The Bishop of Oxford said that if his brother of Exeter could have put off for ten years the baptismal controversy, he might have put it off altogether, for that, within the Church, there would then be no difference left to contend about. He said right. Schools of theology we shall always have,—God forbid that we should be without them,—but the controversies about the Church's doctrine will then be with those that are without; it may be with the State, not with one another; within we shall have light enough soon to distinguish our fellow-soldiers.

To what do we owe our preservation during these hours of darkness? I say, under God, to the Prayer Book. When we consider the time and the manner in which the Prayer Book was compiled, the tests to which it was subjected, the trials which it underwent, he who can doubt that the hand of God was over it, that a special Providence produced it, that it was absolutely intended to be our safeguard through our long night of slothfulness, must be blind indeed.

We have often been accused of undervaluing the Thirty-nine Articles in comparison with the Prayer Book. The Articles are part of the Prayer Book, and it is absurd to say that we undervalue a part in comparison with the whole. The Articles were drawn up with the intention of guarding against the errors of Rome, and they answer their purpose perfectly—they do guard against them. But the Prayer Book is the whole manual of Catholic Christian doctrine, adapted to the use of the English Church.

Let us examine shortly its history, and we shall soon see why it is so peculiarly valuable. It is that, subjected, as it has been, to every conceivable test, it has stood its ground as the interpreter of the Bible through them all.

No sooner had the turbulent reign of the wicked and inconsistent Henry come to a close, than the first Prayer Book saw the light. It was the unaided compilation of the English reformers from the old and received services of the Church, but purged from innovations which had been interpolated among them. About this time the persecutions which were going on throughout the continent drove several of the foreign reformers to take refuge in England, and under their auspices a second Prayer Book was drawn up, tinged strongly with the peculiarities of their school. It had a great deal of good in it no doubt, but it was altogether un-English and irregular; it was merely the concoction of a certain knot of divines, it was never submitted to convocation or parliament, and was circulated by the authority of an order in council alone. Each of these Prayer Books, was in one way or other, accepted by the State, rather irregularly it is true, for parliament had no voice in the latter of them: it owed its State authority merely to an order in council. Still the reception of them by the State gave them their lay element.

Thus matters remained in England till the death of Edward. On the accession of Mary both Prayer Books were of course suppressed, and, during the persecutions which took place in her reign, not only the foreigners, whom we could well have spared, but many of the English reformers also, were driven from our shores, and, during the next five years, were compelled to find a refuge among their brethren on the continent.

Now the Reformation which took place in those countries simultaneously with that of our own, was by no means so perfect or so regular as ours was. Numerous as were the abuses which occurred during our own Reformation, still it was a Church reforming itself, acting by its own innate vitality, but under the sanction and protection of the State. They, on the other hand, were far too impatient to wait for God's leading. In almost every case abroad the Reformation was forced on irregularly and schismatically, by the reformers separating themselves from their Church and acting for themselves, instead of working in it, gradually leavening the whole mass, and waiting God's own time for accomplishing the work. The consequence of this was that in some countries the Reformation was actually suppressed and strangled, and in all it was more or less imperfect. By the foreign reformers the rule of expediency had been adopted rather than the rule of principle, and in every case many essentials of a Church, which their ingenuity was not able to supply and which they had not faith to wait for at God's hand, were first dispensed with, and after awhile forgotten or despised. It was among these that our brethren were compelled to sojourn during the five years of Mary's reign, in which time they had learnt, first, to palliate the errors of their hosts, then to defend them, and in the end to adopt them and make them their own.

On the accession of Elizabeth the two Prayer Books of Edward VI. were again brought forward, and as the suppression, which had been effected by the parliament of Mary, rendered legislation again if not necessary at least expedient, a thorough revision took place, the two Prayer Books were compared and collated, and from them a third was produced. This substantially is our own Prayer Book, which, properly speaking, dates from the beginning of Elizabeth's reign, when the Reformation may be considered as completed. The Prayer Book therefore may be considered as the great work of the Reformation, embodying and condensing the sentiments of reformers, and containing their own matured ideas of the doctrines of their Church. This book was based on the first or English book of King Edward, but upon it were engrafted many good points from the second or foreign book. To give you an instance, which will serve for an illustration; as the Lord's Supper is to us a means of grace, so the first book, at the administration of it, has these words, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." To this the foreigners Bucer and Peter Martyr had objected that the Lord's Supper should be considered as a remembrance of our Lord's sufferings and atonement. In the second book, therefore, the words which I have just quoted were left out, and for them was substituted, "Take and eat this in remembrance that Christ died for thee." In Queen Elizabeth's book the two sentiments are, as you may see by your own Prayer Books, united. This particular alteration was effected at the queen's own request, because as she said, and said truly, the Lord's Supper is really a remembrance of our deliverance from the power of sin, and it is also a means of grace to strengthen us in resisting it. This book, like the others was presented to the laity in parliament, and having been accepted by them, continued the law of the Church and State during the remainder of her reign.

In the meanwhile the refugees began to return to England. These men, besides imbibing the peculiar notions of the foreigners, had acquired also a good deal of spiritual pride. They really had been greater sufferers for their religion than those who had remained in England, and who in all probability had more or less succumbed before the persecutions of Mary, and they came home priding themselves upon this, and despising those whom they considered their weaker brethren. They pretended to a higher degree of purity, and, in token of it, assumed for themselves the title of Puritans, a name which though little heard of at that time, was destined in after days to acquire for itself a terrible celebrity.

All things however remained in a quiet and apparently prosperous state during Queen Elizabeth's long reign, and under the judicious rule of Archbishop Whitgift; but at his death the Puritans had acquired sufficient strength to demand of James, who as you will remember had been brought up a Presbyterian, that the Prayer Book should be again revised and adapted to the sentiments of the foreign reformers.

It was upon this that James called together the celebrated Hampton Court conference, to which we owe our present translation of the Bible. The most eminent divines of the Puritan, as well as that which, for distinction's sake we will call the English party, were selected, and the whole Prayer Book of Queen Elizabeth underwent a thorough discussion, sentence by sentence, for the most part in the presence of the King.

It seems however that the English nation preferred their own reforms to those of foreign extraction, for very few alterations were made to Queen Elizabeth's book—none of any importance. Yet the revision was again subjected to the approval of the laity represented by Parliament, and, being by them accepted, it became the law of the land, and continued to be so for the two succeeding reigns.

On the temporary triumph of the Puritans Cromwell suppressed the Prayer Book, as Mary had done before him, the use of it was made felony; that party as well as the Papists were always more celebrated for zeal than for charity or toleration, and thus the Church, as in ancient times, was driven to caves and holes in the rocks. It was thought advisable therefore on the restoration of Charles II. (which restoration you will remember was not effected by the cavaliers and churchmen, but by the repentant Puritans themselves,) to subject the whole Prayer Book to a fresh revision. A conference for that purpose was accordingly summoned by the King at the Savoy Palace, similar in all respects to that held before by James at Hampton Court. A fresh sifting took place on this occasion also, and it was made before divines of every school. A few additions were found necessary—such as the office for adult baptism, for it was discovered that during the days of the Church's depression, many had grown up to manhood unbaptized; still, as before, no material alteration was made; and the revised Prayer Book was again presented to the laity, and accepted by Parliament, and thus, receiving the King's sanction, it again became the law of the land. A sealed copy was deposited among the archives of the kingdom as a memorial of this last revision, and as a guide against unauthorized alterations, and this is the Prayer Book which we possess at the present day.

Now I say that a Prayer Book so tested, so sifted, so tried, is peculiarly valuable. Three hundred years—an absolute suppression under penalty of transportation—two complete revisions under the scrutiny of every conceivable school of divinity, have produced no alteration in it, there it stands, tried like the pure gold seven times in the furnace of adversity, there it is still κτῆμα ἐς ἀεὶ a possession for ever, proclaiming to us all, "This is the way the English Church interprets to her own children, (her own, as distinguished from their brethren of other Churches,) that Book of God which is the common inheritance of them all." These are the *distinctive* doctrines of the Church of England.

This is the Prayer Book to which we clergy declare our unfeigned assent and consent. It is not only the law of the land, but the written law of the Church of England; and a strict and undeviating adherence to it in its plain literal and grammatical sense, without any deviation, addition, curtailment, or mental reservation whatever,—this is preeminently the principle of Tractarianism.

And are we to be called Popish because we adhere scrupulously to the Prayer Book of the Reformation? Are we to be called unfaithful because we say as our fathers said, *nolumus leges Angliæ mutari.*

People may say, they do say sometimes—why not the Bible? the Bible is God's Book. The Prayer Book, valuable as it may be, is only man's book after all. Why take the Prayer Book for your guide?

I will tell you. God planted every vegetable that we use in the wide field of the world, He put them there for man's use, and man's food, that he may live thereby; we take them thence, thankfully I hope, and remembering that they are God's gifts; but we plant them in our gardens, and arrange them so that they shall come in at their proper seasons and times, so as to be most useful to us. It would be a very inconvenient thing if we had to go out into the fields and to search for any particular vegetable that we wanted at any particular time, and the chances are, that though there were plenty of them, we should not be able to put our hands on them just when they were wanted. It is a mistake to call the Prayer Book man's work, it is no more man's work than the turnips and carrots you plant in your gardens are man's work; it is man's arrangement, and it is adapted by the most scrupulous care to the wants of the English Church; but every doctrine of it, ay, and almost every expression and every word of it, is to be found in the Bible; and as for the very words of the Bible, do you not know that the Prayer Book provides that the whole Bible be read through every year, the Old Testament once, the New Testament three times, and the Psalms twelve times? Nonsense about comparing the Prayer Book with the Bible. The Prayer Book is the Bible arranged for your use, and if you do not read the Bible and the whole Bible too by the Prayer Book, whose fault that? You are told to do so.

But I will tell you why we are particular about that Prayer Book. We are ministers of the Church of England, and that book is the book of the Church of England, and when we became ministers of that Church, we promised our unfeigned assent and consent to that book. This or that particular may not be of importance of itself, but the truth of our engagement is of importance, and if our conscience does not compel us to keep it in little things, what guarantee have you that we will keep it in great things? If I had promised you an acorn next first of October, and all the oaks in England had been blighted, it would become my duty to send to Spain for one, *but not for the value of the acorn.* Did you ever hear of Ruy Diazel Campeador, who, in order to arm his men for a campaign against the Moors, had borrowed money upon some chests of stones, which the Jews of Burgos who lent it, imagined to be plate? He redeemed the pledge, and when his generals on seeing the chests opened wondered at his doing so, (honesty does not seem to have been the Spaniard's forte in those days,) he said, Do you not know that there was in those chests a treasure far more precious than anything you can see? they contained el oro de mi verdad—the gold of my truth. Far more than meets the eye is implied in the keeping or the not keeping of a trifling rubric; it is not the thing itself, but it is the compromise of principle—it is the difference between truth and falsehood—between honesty and dishonesty. He who keepeth the whole law, but yet offendeth in one point, is guilty of all, and rightly so, because he offends only where he is tempted to do so.

Well, we have another reason for being particular about that book; not perhaps a reason of such high obligation as that which I have just treated of, but one not without its force either. Besides being ministers of the English Church, we are citizens of the English nation, and as such we are bound to obey the laws of the land. I told you, that before the Prayer Book, or any alteration of it, could be used at all, as the laity are concerned in it, so the laity must accept it; and that they do this by means of parliament. The laity have indeed no power to alter it themselves, because it was not to them that the command "go teach all nations" was given, but it *is* their business to verify it. That is to say, in the words of the Bible, it is their business to search the Scriptures diligently, whether these things are so. Accordingly the Prayer Book, having been accepted by parliament, is made the law of the land by what is called an Act of Uniformity.

Let us take the last of these. The last time the Prayer Book was revised, was, as I told you, in the reign of Charles II. Let us see what the Act of Uniformity passed in the 14th year of that reign says on this matter, and how the parliaments of those days speak of ministers who altered these things to suit their own fancies, and of the mischief which ensued from their so doing. As a simple matter of history this act is instructive.

"Whereas by the great and scandalous neglect of ministers in using the said order of liturgy so set forth and enjoined as aforesaid, great mischiefs and inconveniences during the time of the late unhappy troubles have arisen and grown: And many people have been led into factions and schisms to the great decay and scandal of the reformed religion of the Church of England and to the hazard of many souls," and so forth: "Be it enacted by the king's most excellent majesty, with the advice of the lords spiritual and temporal, and of the commons in parliament assembled," and so forth, "that every minister shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the Sacraments, and all other public and common prayer in *such order and form as is mentioned in the said book,*" and so forth: "upon pain to forfeit the sum of five pounds to the poor of the parish for every such offense upon proof of two credible witnesses, before two justices of the peace."

Here you see an adaptation to all natures. However conscientious the clergy of the Church of England may be as a body, there will always be some among them who are not to be bound by either the engagements of their ordination or the laws of their Church. And for these a wise parliament has provided two credible witnesses and a bench of magistrates. As Duncan Macwheeble remarks, "an his honor winna believe the Leviticus, he might aye put his trust in the statute book."

A ludicrous instance of this occurred some years ago in the diocese of Winchester. I need not name the parish: many of us know all about it, and to those who do not, the story will do just as well without the names.

In the parish of X—— then, let us say, there was an individual, who being in the habit of reading his Prayer Book, a thing which very few people do, was struck with several little discrepancies between the directions therein contained, and the manner in which these directions were carried out by the curate. He wrote to him a friendly letter thereupon, pointing these things out and desiring they might be restored. Above all, he did not see why he should every Sunday be deprived of the prayer for the Church militant, when the Church said as plainly as words could speak, that "on Sundays and other holy days, if there is no communion, then shall be said all that is appointed at the communion, unto the end of the general prayer for the whole state of Christ's Church militant here on earth."

The curate replied that some of these things he would do out of his friendship for Mr. ——, but that for the rest, his friend really must excuse him, he could not think of it.

Mr. —— returned an immediate answer, that friendship had nothing to do with the business; that these things were his right; and that he required them to be all done immediately.

"O!" said the curate, "if that is your way, I will not do anything. I'll let you see who is the master."

Mr. —— said nothing, but quickly bundled up the whole correspondence, and sent it to the Bishop through the Rural Dean.

His Lordship returned answer, that he had perused the whole correspondence, and did not see any reason for interfering in the matter. Bishops do generally act with great caution, and so they ought; pity this Bishop had not acted with a little more.

Mr. ——'s reply to his Lordship was, that he should have been very unwilling to engage a poor curate, in an affair which might be very expensive, but that he had no scruples with respect to a rich Bishop; that possessing as he did a document proving that his Lordship had refused to do his duty when called upon, it was his intention to apply to the Queen's Bench for a *mandamus* to compel him; that he should be at church with two credible witnesses, on the following Sunday, and that he thought it fair to let his Lordship know it, as the business would probably be expensive.

He was there, with his two credible witnesses, but there was nothing to witness, except what was strictly correct—not a tittle of the rubric was violated. It was "a palpable hit egad!"

I will give you another story. Last winter I was memorialized against to our own Bishop. The Duke of Manchester and his zealous friends had sent down their letters and had knocked up a terrible storm in our little parochial puddle. You cannot conceive how high the sea was running in our tea cup. Among other things our churchwardens told the Bishop that I walked straight from the Nicene Creed into the pulpit, and began my sermon without any prayer whatever. Now, our Bishop, who is a very considerate and judicious man, and who imagined that probably I knew more about my own business than the churchwardens, or the Duke of Manchester either, asked me what objection I had to using a prayer in the pulpit.

"Objection! my Lord," said I, "none whatever, only I have no authority: if your Lordship will give me a written authority I have no objection to say as many prayers as you like."

"But, Mr. Newland," said his Lordship after a little consideration, "I cannot give you a written authority; I have no authority myself to do so."

"Then, my Lord," said I, "I humbly presume that I have no authority to do it without."

Well might the Bishop have said that he had no authority in that matter. I did not know it at the time, but as soon as the matter became public, a friend found it out for me: for using any prayer during service which is not marked in the Prayer Book, the fine on the offending priest is one-third of the annual income of his benefice. And if the Bishop can be proved cognizant of the fact, *his* fine is a hundred marks, that is to say between seventy and eighty pounds.

It is singular that the punishment should be so severe, but the reason of it is this. At the time of the Reformation there were a great many clergymen who wished to do, what you say we Tractarians want to do now—hold all Romish doctrines and their benefices into the bargain. But since, whatever you may think to the contrary, our Protestant Prayer Book really does not permit this, they were in the habit of inserting the expunged portions of the service in all convenient parts, but particularly after the Nicene Creed. Cranmer therefore got that law passed, in order to make it dangerous for them to do so.

Can pomp and show allay one heart-born grief?
Pains which the World inflicts can she requite?
Not for an interval however brief:
The silent thoughts that search for steadfast light,
Love from her depths, and Duty in her might,
And Faith,—these only yield secure relief.
—Wordsworth.

They Miss the End who Err from the Way.—As wasps make combs, but empty ones, so do heretics churches, but ineffectual ones. And as errors and disorders are as well in ways as in ends, so may we deprive ourselves of the benefit of the Church as well in circumstances as in substances, as well in opposing discipline as doctrine. The Holy Ghost offers thee the knowledge that such a Church there is; a Jordan, to wash thine original leprosy in baptism; a city upon a mountain, to enlighten thee; a continual application of all that Christ Jesus said, and did, and suffered, to thee. Let no soul say she can have all this at God's hands immediately, and never trouble the Church; that she can pass her pardon between God and her, without all these formalities, by a secret repentance. It is true, a true repentance is never frustrate: but yet, if thou wilt think thyself a little church, a church to thyself, because thou hast heard it said that thou art a little world, a world in thyself, that figurative representation shall not save thee. Though thou beest a world to thyself, yet, if thou have no more corn nor oil nor milk than grows in thyself, or flows from thyself, thou wilt starve: though thou be a church in thy fancy, if thou have no more seals of grace, no more absolution of sin, than thou canst give thyself, thou wilt perish. —*Donne.*

MISCELLANEOUS CLIPPINGS.

Important Ghost Story.—Mr. Jerdan, who was always a bit of an experimental philosopher, here solves the mystery of ghost-seeing. The facts ought, by all means, to be reported in the Rapping papers: Col. Hippesley called upon me one forenoon in much tribulation, and informed me he had a very remarkable and very distressing event to communicate, and of which he requested me to make a circumstantial memorandum, as it would, in all likelihood, confirm the belief in apparitions, and set all skepticism on this mystery at rest forever. I was bound to listen with all my ears to the supernatural story, of which, as desired, I recorded the particulars. On the preceding evening, when the twilight had sunk into a deeper shade of darkness, and the Colonel was seated by his lady, near a sofa on which, being unwell, she reposed; on a sudden they were both surprised by an unearthly and indescribable sensation, but which, they were sensible, sprang from a cause altogether dissimilar to any they had ever before experienced. They were struck by a singular awe, and their senses, as it were, excited to receive some wonderful impression. Nor were they long in suspense, for, looking down toward the door, they both distinctly saw the semblance, or wraith, of their eldest son, who was at the time a soldier of fortune, engaged in the sanguinary wars of South America, enter the apartment and slowly glide across it, to vanish on the opposite side.

Into such a delusion (if delusion it were) as my informant observed, it was not difficult to believe that one person in their anxious condition, after hearing of battles fought in which their offspring was concerned, might readily fall; but that the vision of two witnesses could be so affected was too extraordinary to admit of any solution but that the object of their affections had fallen, and was permitted to afford the revelation of his fate to his disconsolate parents. There was no reasoning against this impression—indeed, what could one oppose to it?—where doubly the

Sight was made the fool of the other senses
Or else worth all the rest—

and I accordingly entered date, and hour and circumstances minutely in my book, anticipating, with my friends, the news of the death of Capt. Hippesley at the precise moment, by the next packet from the Rio Plata. No intelligence arrived; and gloomy apprehensions were screwed to the utmost pitch of endurance, when, at last, the ghost mission was solved by ..... the real flesh and blood Capt. Hippesley appearing *in propria persona*, restored safe and sound to his almost unbelieving progenitors.

Now, this is a remarkable instance—of which I have the evidence still before me—of the inexplicable powers of imagination (perhaps sympathetic?), and might, analogously, account for some of the known influences of mesmerism; but I will only suppose that, instead of the actual denouement, the gallant officer had been slain, as he was very likely to be, at any date near to that which I took so much pains to preserve, would it not have been as perfect and authentic proof of supernatural appearances as has ever been created by fear, or believed by credulity of superstition? But after this I dispute Hamlet's philosophy, and would not take the Ghost's word for sixpence, far less for £100!

Franklin's Bequest.—The £1000 ($5000) left by Franklin to the city of Boston, to be let on interest to young unmarried artisans in sums not exceeding £100 ($500) sterling, now amounts to $54,280 55. Franklin estimated that it would reach $581,640 in one hundred years, but owing to losses it will probably reach about $400,000. One provision of the will was that when the fund should amount to $581,640, half a million of dollars should be appropriated to some public work which should be judged to be of the most general utility to the inhabitants of Boston. The loans are now rarely applied for at all, and it is proposed that the fund be deposited in the Massachusetts Hospital Life Insurance Co., and in the Savings Banks of Boston.

A Smart April Fool.—Among the many attempts to play off practical jokes upon the "green" ones on the first of April, that of a lady, at one of the boarding houses of our city, is the best we have ever heard of. It was this: She procured from a marble yard several pieces of beautiful white marble, and breaking them into nice lumps, put them into the sugar bowls. The counterfeit was complete—no unsuspecting persons could have detected the fraud. Soon supper was ready—the tea was poured and the sugar bowls were passed around the table. Everybody took one, two, or three lumps, according to their liking. Then followed a general tasting and stirring all around the table—nobody's tea was sweet enough, and the sugar refused positively to melt. They ground their spoons against it, and stirred and stirred again, but it was no go. The sugar proved to be marble, and they, for once, proved to be *April fools.*—*Charleston (S. C.) Standard.*

An Incident.—There was a passenger who declaimed loudly wherever he could get an audience, against religion and religionists, and more especially against religion mongers, alias preachers. I bore it as patiently as I could until the second night, and then my impatience found vent. I silenced the gentleman for that night at least, by observing, "'tis true that some Christians are hypocrites, and some ministers are speculators in their religion. But as we came on board together you noticed that sick man on the wharf-boat?"

"Yes, I saw him."

"You gave him nothing?"

"No."

"There were more than fifty of our passengers who saw him and not one of them gave him a dime."

"That is true, I believe."

"Well, sir, the Rev. Mr. H——, who has just gone to bed, has a salary for preaching of about *fifty dollars* a year. At any rate he has to teach school to make out a support. Now, sir, that man gave the poor fellow *two dollars*, for I saw it, and I will be his security that he will lay down dollar for dollar with you to any poor fellow you can pick up!"

The fool was answered according to his folly.—*Louisville Watchman and Evangelist.*

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COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D-1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.

CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.

BARAGES and SILK TISSUES, a most splendid assortment.

FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.

SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!

A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.

MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.

LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.

A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.

Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.

GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.

☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. ☜ mar26-3m$

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introducing a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1-6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1D-1y

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16-3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15-6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		1,348,708 64
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5-1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl-p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK.